

THE
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AND
MISSIONARY MAGAZINE.

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MISCELLANEOUS.

**THE UTILITY OF MISSIONS TO
THE HEATHEN, AS EXEMPLI-
FIED IN THE LIFE AND CON-
DUCT OF THE LATE REV. MR.
SWARTZ.**

The duty of instituting and supporting Missions to the Heathen is acknowledged by multitudes in Great Britain and America, and is daily becoming more and more a subject of inquiry among all classes of persons. The attention of the religious public in England has of late been peculiarly attracted to this subject by the consideration, that the charter of the East India Company is soon to be renewed, if renewed at all, and that provision ought to be made in the renewing act for the protection of all peaceable, well disposed teachers of Christianity in India, of whatever denomination. If just and liberal views should prevail in the British Parliament, when the discussion of this charter comes before it, we shall hear no more of Missionaries being sent away from the British dominions in the East, for no other reason but because a few misguided individuals fear, that the introduction of Christianity among their Asiatic tributaries will injuriously affect their own present interests. For the purpose of communicating information on this point, the *Society for Missions to Africa and the East* have published and circulated important extracts from the correspondence of the Society for promoting Christian Knowledge, relating principally to the character and conduct of the late Rev. Mr. Swartz, and the benefits which the

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places of his residence derived from his virtue and influence. Of these extracts we propose to insert a large part, perhaps the whole, in our pages; and we doubt not that our readers will agree with us, that the venerable Swartz, in his fair and manly vindication of himself, bears no small resemblance to the great Apostle to the Gentiles; and that, in his integrity and reputation for wisdom among heathen princes, he brings to mind the illustrious prophet Daniel. To the extracts we shall add a few notes, which are intended to cast some light on the subject, and expose the calumnies to which all classes of zealous Christians are liable. **ED. PAN.**

*Extract from the Report of the
Society for promoting Chris-
tian Knowledge, for the year
1787.*

THE following article, being an extract from Mr. Swartz's Letter, bears fresh testimony to the estimation, in which the writer is held in *India*, even by the Heathen powers, and at the same time encourages the hope, that Christianity will still continue to make its progress in that country.

"The king of Tanjore is dead. Some circumstances respecting it, I think it my duty to mention to my superiors. Having lost all his children, and grand-children, he adopted a child of 9 or 10 years old, of an ancient fam-

ily. Four days before his death, he sent for me, and shewed me the child, saying, 'this boy is not my, but your, son. You are to be guardian; you I appoint to take care of him.' I replied, 'You know, Sir, my willingness to serve you, as far as I am able; but this your last desire is far beyond my strength. You have adopted the child; but you know that there are competitors. This will of course endanger the life of the child, and also create parties and confusion in the government of the country. I may perhaps see the child once, or twice, in a month. I may admonish him to behave well.—More I can hardly do. What poor guardianship will this be! You will be pleased to choose another method.' 'What method?' said he. I answered: 'Deliver the child to the care of your brother: charge him to perform the duty of a father to the child: let your brother govern the country; and when the child groweth up, and shews wisdom and ability, then let your brother do what a father would do in the like case.' 'Well,' said the *Rajah*, 'I will consider what you have said.' After 10 hours, he called for his brother, delivered the child to his care, and admonished him to obey his brother. The next day the *Rajah* called for the *English* resident, [Mr. Huddleston] and me; and declared, in the presence of all his servants, that he had delivered the care of the adopted child, and of the country, to his brother, Amer Sing, who, at the same time, was sitting under a pavilion, with the child; that he hoped the honorable Company would confirm this his last will, according to the agreement, and bestow upon his brother, and the

adopted son, the same kindness they had done to him; wishing also that all might be faithfully transmitted to England. And when Mr. Huddleston promised to send a faithful account to Government, the *Rajah* said, 'This your assurance comforts me in my last hours.'

"At present Amer Sing governs, in conjunction with four persons, who were principal officers of the late *Rajah*.

"Amer Sing promiseth to be a father to the country, to alleviate their burdens, and to inspect the country, without leaving the whole administration to his servants. He hopes to be confirmed, by the Governor-General, according to the last will of his brother. If so, certainly *he will not hinder the progress of the Christian Religion*, but, at least, externally, *further it*."

Extract from the Report for the Year 1794.

In the year 1793, when the bill was depending for the last renewal of the Company's charter, certain clauses were proposed in favor of Free Schools and Christian Missionaries. In the *Courier* of Friday, May 24th, of that year, the following paragraph was inserted.

"Mr. Montgomery Campbell gave his decided vote* against the clause, and reprobated the idea of converting the *Gentoos*. It is true, missionaries have made proselytes of the *Parriars*, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his fol.

*In the British House of Commons.

lowers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point; he [Mr. Swartz] had been preaching for many hours to this cast of proselytes on the heinousness of theft, and, in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives, did the doctrine of the missionaries operate: men of high cast would spurn at the idea of changing the religion of their ancestors."

This newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by that distinguished Missionary, and sent in a letter, addressed to *the Secretary of the Society for promoting Christian Knowledge*. The Society judging it to be "particularly interesting," gave it at full length in their Report of 1795, prefixing to it their own testimony, and that of Marquis Cornwallis, to Mr. Swartz's character.

"As the Society," they say, "after forty years experience, have had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian Knowledge, and his labors as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular."

Copy of a Letter from Marquis Cornwallis to the Lord Bishop of Litchfield and Coventry.

"Lower Grosvenor Street, February 10, 1795.

"*Dear Brother*, I have received the letter which was inclosed to me from Dr. Vincent, requesting, at the desire of the Society for promoting Christian Knowledge, my testimony of Mr. Swartz's veracity and integrity. From the personal knowledge which I had of Mr. Swartz, and what I heard of him whilst in India, I have every reason to believe him a man of very respectable character.

"I am your most affectionate brother,
CORNWALLIS."

Hon. and Right Rev. Bish- }
op of Litchfield, &c. }

Then follows the letter itself.
Tanjore, Feb. 13, 1794.

"REVEREND AND DEAR SIR,

"As his majesty's seventy-fourth regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam, to perform Divine service to four companies of that regiment. When I lately went to that place the 210th number of a newspaper called the *Courier*, Friday evening, May 24, 1793, was communicated to me. In that paper I found a paragraph, delivered by Mr. Montgomery Campbell, (who came to India with Sir Archibald Campbell, in the station of a private secretary) wherein my name was mentioned." Here Mr. Swartz recites the paragraph; and then adds as follows.—

"As this paragraph is found in a public paper, I thought it would not displease the Honorable Society to make a few observations on it; not to boast, (which I detest) but to declare

the plain truth, and to defend my brethren and myself.

"About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road I arrived very early at a village which is inhabited by Collaries, (a set of people who are infamous for stealing:) even the name of a Collary, (or better Kaller) signifieth a *thief*. These Collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chakr, or 750 pagodas to the rajah. Of this cast of people many live in the Tanjore country, still more in Tondamans country, and likewise in the Nabob's country.

"When I arrived at one of those villages, called Puddaloor, I took off my stock, putting it upon a sand bank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

"That such boys, whose fathers are professed thieves, should commit a theft can be no matter of wonder. All the inhabitants of that village were Heathens. not one Christian family was found therein. Many of our gentlemen travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a

Christian, as Mr. Montgomery Campbell will have it, but by Heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man.

"This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

"Neither is it true, that the best part of those people who have been instructed are Parriars. Had Mr. M. Campbell visited, even once, our church, he would have observed that *more than two thirds were of the higher cast*; and so it is at Tranquebar and Vepery.

"Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That *some* of those who have been instructed and baptised, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the apostles, have experienced this grief.

"It is asserted, that a missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen know and acknowledge that the Missionaries have been beneficial to government, and a comfort to the country. This I

am able to prove in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

"That the Rev. Mr. Gericke has been of eminent service to Cuddalore, every gentleman who was at Cuddalore at the time when the war broke out, knows. He was the instrument in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

"When Negapatnam, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gericke behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many who owed theirs and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honorable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the governor, and many other gentlemen to this day.

"It is a most disagreeable task to speak of one's self. However, I hope that the Honorable Society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor any of the Christians,

have hurt the welfare of the country.

"In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay, intreated the people, by his managers, to come and help us: but all was in vain.

"At last the Rajah said to one of our principal gentlemen, *We all, you and I, have lost our credit: let us try whether the inhabitants will trust Mr. Swartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one, with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks, and sent one of our catechists, and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 kalams. By this means the fort was saved. When all was over,

I paid the people, (even with some money which belonged to others) made them a small present, and sent them home.

"The next year when colonel Braithwaite, with his whole detachment, was taken prisoner, major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, "No, no; as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it."

"But Mr. M. Campbell says, that the Christians are profligate to a proverb. If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas,* is not this extortion a high degree of profligacy? Nay, government was

* A pagoda on the Coromandel coast is equivalent to two dollars; of course a lack [100,000] of pagodas is \$200,000.

obliged to send an order that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

"It is asserted that the inhabitants of the country would suffer by missionaries. If the missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them: if they are not what they profess to be, they ought to be dismissed.

"When Sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah, to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them that he at my intercession would shew kindness to them. I did so. All immediately returned; and first of all the Kallers, or as they are commonly called Collaries, believed my word, so that 7000 men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they re-

plied in the following manner: *As you have shewed kindness to us, you shall not have reason to repent of it: we intend to work night and day to shew our regard for you.* Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

"As there was hardly any administration of justice, I begged and intreated the Rajah to establish justice in his country. *Well,* said he, *let me know wherein my people are oppressed.* I did so. He immediately consented to my proposal, and told his manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

"When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

"When the Honorable Company took possession of the country, during the war, the plan for introducing justice was reassumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

"During the Assumption, government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance 500 pago-

das to cleanse those water-courses. The gentlemen consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting 100,000 collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

"No inhabitant has suffered by Christians; none has complained of it. On the contrary, one of the richest inhabitants said to me, *Sir, if you send a person to us, send us one who has learned all your ten commandments.* For he and many hundred inhabitants had been present when I explained the Christian doctrine to Heathens and Christians.

"The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah at an exorbitant interest and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

"When the Collaries committed great outrages in their plundering expeditions, Seapoys* were sent out to adjust matters: but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out in some degree, how much the Tanjore and Tondamans, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing that they would steal no more. This promise they

* Native soldiers in the British service.

kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource as they think, but that of plundering.

"At last some of these thievish *Collaries* desired to be instructed. I said, I am obliged to instruct you, but I am afraid that you will become very bad Christians. Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptised them. Having baptised them, I exhorted them to steal no more, but to work industriously. After that, I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. Now, said I, *one thing remains to be done: you must pay your tribute readily, and not wait till it is exacted by military force*, which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those Christian *Collaries* was, that they refused to go upon plundering expeditions, as they had done before.

"Now I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my ac-

count, but fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN, AND UNDISGUISED FORM WAS PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

"If Christians were employed in some important offices, they should if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.*

"The glorious God, and our blessed Redeemer has commanded his apostles to preach the Gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God is a chimera.

"The praise bestowed on the heathens of this country by many of our historians is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

* It has been a maxim with the British government in India not to employ native Christians in any public office. The reason of so extraordinary a course of proceeding it is difficult to conjecture. The effect is, to convince the Heathen, that the English regard the professors of Christianity with disapprobation and contempt.

"I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel. Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.†

"These observations I beg leave to lay before the Honorable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavors to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands. I am sincerely,

"Rev. and dear Sir,

"Your affectionate brother,

"and humble servant,

"C. F. SWARTZ."

The reader needs not be told, who are the *Montgomery Campbells* of the present day: every one must see that the representations are the same, and that

† The profligacy of Europeans in India has been, and will continue to be, one of the most serious obstacles to the promulgation of Christianity. Lord Valentia, who seems to possess far from strict notions of religion, acknowledges, that the diffusion of the Scriptures among the Hindoos would be a desirable thing, were it not for the consideration that the natives would look upon the English with contempt when they perceived the difference between the religion of the Bible and the conduct of those who profess to believe in it.

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the same regard to truth characterizes the one as the other.‡

(*To be continued.*)

‡ The story retailed by Mr. Montgomery Campbell on the floor of the House of Commons, is so perfect a specimen of the reports which are often circulated to the prejudice of the best of men and the best of causes, that we beg leave to offer a few remarks upon it.

It is obvious, at first view, that such a story, told on such an occasion, and by a person who had uncommon means of knowing the facts which he stated, must operate powerfully against the friends of missions. The occasion was a solemn one. Mr. Wilberforce and his friends were laboring to obtain for the poor idolatrous Hindoos the privileges of Christian instruction, or at least to secure for religious instructors the common rights of citizens. To defeat this good design Mr. Campbell relates the above story; and by the use of this and similar means the design was frustrated. Mr. C. spoke with the confidence of a man, who felt as though he knew more than all his hearers:—He had been in India;—he knew what kind of proselytes were made of the natives; he sneered at the *enlightened congregation* of Mr. Swartz. Yet with all this pretended knowledge, it is perfectly evident that he knew nothing about the matter; that he was as profoundly ignorant of the state of Christianity on the Coromandel coast as he could have been, if, instead of having lived in India, he had spent his days in the heart of Siberia.

Most calumniators make some partial acknowledgements, and thus secure greater credit to their assertions. Mr. C. admits that the character of Mr. Swartz 'was held deservedly high;' but 'he had no reason to boast of the purity of his followers.' Then comes the story of the stock-buckle, which very probably, Mr. C. might have heard in India, and which, when related over a bottle of wine by a companion like

For the Panoplist.

ON THE RUINOUS EFFECTS OF
ARDENT SPIRITS.

No. II.

IF strong drink is the parent of many terrible diseases, and if our grave yards annually receive thousands of its miserable victims, as I trust has been satisfac-

himself, would pass for a good joke, and produce a hearty laugh. We need not take up the particulars, and show how they were refuted, one after another, in the simple narrative of Mr. Swartz.

Lest it should be thought strange, that Mr. C. should have lived in the neighborhood of converted Hindoos, and remained so ignorant of their characters, as it appears he was, we intreat our readers to reflect how ignorant worldly men usually are of the state of religion around them. If, for instance, there has been a revival of religion in their neighborhood, they either know nothing about it, or speak sarcastically of the purity of the converts. During such a revival, stories, most exactly resembling that of Swartz's stock-buckle, are circulated with avidity and with similar particularity. The great enemy of souls, observing how much more interesting particulars are than generals, often takes the precaution of dressing up his stories with a wonderfully striking drapery. Thus, in the instance before us, Mr. Swartz's stock buckle was stolen not by a heathen, or some person unknown, but by *one of his proselytes*, one of his *enlightened congregation*. Not only so, it was stolen when, in the warmth of his benevolence, he had been preaching *for hours* to the thief himself; nay more, he had been preaching on "the heinousness of theft." Thousands of stories equally injurious and equally groundless, are perpetually in circulation to the prejudice of Christians; especially of Christians who are eminent in piety and usefulness.

torily evinced, these are not the only evils which are found in its train. For,

2. The enormous consumption of ardent spirits in this country involves an incredible waste of property. When the Marshals took the census in 1810, they were directed to collect, and return, to the Secretary's office, the amount of all domestic manufactures, of any considerable importance, in the United States. From these returns it appears, that no less than 25,499,382 gallons of ardent spirits were distilled that year; of which were exported 133,853 gallons, leaving 25,365,529 gallons to be consumed at home. The same year, about 8,000,000 gallons of rum and other foreign distilled liquors were imported to this country, which being added to the above 25,365,529, produces an amount of 33,365,529 gallons, for our home consumption in a single year!

What the annual amount of imports has been, since 1810, I have not been able to ascertain; but I presume, that during the last year at least, it must have been considerably larger. As to our domestic distilled spirits, it admits not of a doubt, that there has been a steady and rapid increase, so that the quantity now manufactured, and of course consumed, is much greater than it was in 1810.

But not to insist on this, because the exact increase cannot be ascertained, let the aggregate of domestic and foreign spirits, stand as above at 33,365,529 gallons; and let it be made the basis of a few plain calculations. Now 33,365,529 gallons, is 248,932 hogsheads, (at more than

134 gallons the hogshead,) which supposing one team to carry two hogsheads, would load 124,466 waggons. These, allowing only three rods for each team, would reach more than 1,166 miles, or nearly the whole length of the United States, from north to south! The number of hogsheads necessary to contain the liquor, must, upon a moderate computation, cost 600,000 dollars, and would, if placed so as to touch each other, reach more than 178 miles, exceeding by 48, the whole length of Massachusetts Proper, on the northern line. Or, to present the subject in another light, the quantity of ardent distilled spirits, which is annually drunk in the United States, is sufficient to fill a canal 42 miles long, 10 feet wide, and 2 feet deep; affording convenient navigation, for boats of several tons burthen! The same quantity if brought together, would form a pond more than 68 rods long, 40 rods broad, and six feet deep, covering an area of 17 acres.

Now let us, for a moment, view the subject, in connexion with the population of this country. According to the census of 1810, the number of inhabitants in the United States and their territorial governments, was 7,230,514. If 33,365,529 gallons, were divided equally among the whole population, the process would give not far from 4 gallons and a half, to every man, woman and child,—bond and free, in the nation! But here two things are to be considered.

In the first place, we have in the United States, 1,185,223 slaves, and as it is their enviable privilege to be denied the use

of ardent spirits, they must be taken from the grand total of our population; and then, we shall have left, a little more than 6,000,000 of people to drink more than 33,000,000 gallons of rum, brandy, whisky, &c.

In the second place, children are to be subtracted. In the state of Connecticut, there are about 73,000 children, under ten years of age. Now, calculating that the proportion of children under ten years is the same in all the States, we have about 1,670,000 to be subtracted from the 6,000,000 above; leaving not far from 4,330,000 persons to consume between 33 and 34 million gallons of ardent spirits, in a single year; and making an average of more than seven gallons and a half, for each consumer!

Here, probably some of your readers will stop short, and exclaim, "It is impossible! Here must be some grand mistake in the preceding calculations. The result is too alarming, too humiliating, to be admitted as correct." I confess, Mr. Editor, that I, too, am astonished at the result. Gladly would I have presented one materially different. But facts and figures are stubborn things.

Few people are aware, how much those truth telling rules, addition and multiplication, are capable of effecting. Few think, how soon a small bottle will drain a hogshead; or how soon a very small glass will exhaust a bottle. Many may be surprised to hear, that only one half gill of spirits, taken daily, amounts at the year's end, to more than five gallons and a half; a gill to more than 11 gallons; two gills

to 22 gallons, and a pint to the enormous quantity of 45 gallons! But let every one go over with the process for himself. It is very simple and very short. Half a gill of spirits a day seems to be hardly worth reckoning; and yet 365 half gills, amount to between 5 and 6 gallons. How many who think themselves extremely temperate, drink a gill, or more, upon an average, every day of their lives. Further, how many people in our country drink more than twice or thrice that quantity, and yet maintain a respectable standing in society.* Surely then, it can be no very difficult thing to conjecture what becomes of the 33,000,000 gallons so often mentioned. Subtract from our whole population, all the slaves and all the children under ten years of age; then let the remainder drink but about two thirds of a gill, upon an average, daily, and the whole will be consumed, before the end of the year.

From the *quantity*, let us now turn our attention to the annual *cost* of ardent spirits to the people of this country. When we take into consideration the high price of all imported liquors; when we consider what quantities of domestic spirits are disguised and sold for French brandy, Holland gin, &c.; when we

* We question whether many persons, who drink more than *three gills* of ardent spirits a day *upon an average*, maintain a respectable standing in society. That there are some persons who consume this quantity, and yet mingle with society, transact business, and avoid the reputation of downright sots, admits not of a doubt. A few persons have been known to drink a quart of rum a day without ever being completely intoxicated.

ED.

recollect that every retailer must make a profit on what he sells; that thousands of hogsheads are sold in taverns and tippling shops at from two to five or six dollars a gallon, and that the original quantity is greatly increased by the many liberal dilutions which it undergoes, before it reaches the consumer; when all these things are considered, the average expense cannot be less than one dollar a gallon, or \$3,365,529 dollars annually! But not to insist on a few hundred thousand dollars, we will let the sum stand in round numbers at 33,000,000. Thirty-three millions of dollars paid out in one year for strong drink! The weight of this sum in silver dollars, would exceed 970 tons. Supposing each of two men to count 60 dollars a minute, during twelve hours of every day, they would not supply the drain. One fourth part of the sum, if levied upon the inhabitants of the United States by direct taxation, would revolutionize the government. How much good might be done with this money, the greatest part of which is now so many thousand times worse than wasted. How surprisingly would it change the face of our country; how largely might it contribute to the convenience and prosperity of the nation; if it were expended in making roads, building colleges, hospitals, alms-houses, bridges, and churches; encouraging useful manufactures, forming canals, fortifying our sea ports, augmenting our navy, instructing the poor, distributing the Bible and other religious books, in our new settlements, establishing libraries, and sending out missionaries.

To illustrate and enforce these considerations, let us descend to particulars: 33,000,000 of dollars, would establish 110 public seminaries, giving to each, a fund of 300,000 dollars; which fund would be amply sufficient to erect the necessary buildings, purchase libraries, and support instructors. Or if expended in the education of young men, it would handsomely support more than 100,000, in such seminaries. Less than the fifth part of 33,000,000 of dollars, would support 7230 ministers of the Gospel, with an average salary of 700 dollars; and this would furnish one clergyman to every thousand inhabitants, (including slaves.) in the United States. Much less than half of what is now expended for strong drink, would support 43,360 schools, allowing each instructor a yearly salary of 300 dollars; which would be 6 schools for every thousand inhabitants. The simple interest of 33,000,000 of dollars, is more than half sufficient to pay the interest of the national debt, as it stood in 1810; and the principal would totally extinguish that debt, in less than two years. According to an estimate submitted to Congress, by the Secretary of the Navy, last winter, 33,000,000 of dollars would build no less; than NINE-~~TY-NINE~~ ships of the line, so that by appropriating to this grand national object what is expended for ardent spirits, we might, in five years, have a navy superior to that of Great Britain!

Half the sum which is made the basis of these calculations, would maintain more than 25,000 Missionaries among the heathen; and the other half would print,

for gratuitous distribution, more than 20,000,000 Bibles. Estimating superfine flour at 12 dollars a barrel, the whole sum would purchase 2,750,000 barrels, which, allowing 5 barrels to a family, would supply 550,000 families with bread, through the year. With coarser bread the same sum would supply 1,000,000 families. It would also, if appropriated to that object, make 55,000 miles of turnpike road, at 600 dollars a mile; a distance more than twice the circumference of the globe: or it would complete 20 canals, each 100 miles in length, at an expense of 16,500 dollars a mile. Or, if employed in founding a city, it would build 5000 houses, at an average cost of 6600 dollars. The one five hundredth part of it, (viz.) 66,000 dollars, would make up the late loss sustained by the Missionaries at Serampore. Or, to present the subject in a little different light, two millions of the thirty-three, would build 200 churches, at an average cost of ten thousand dollars; 5,000,000, would pay nearly one fifth part of the national debt, as it stood in 1810; 10,000,000 would feed and clothe 100,000 poor children, at 100 dollars each per annum; 8,000,000 would establish 8000 of our industrious young men on farms, each worth 1000 dollars, in our new settlements; and after all, we should have no less than 8,000,000 left, for other public and charitable contributions.

These calculations, might, with great ease, be varied to almost any assignable extent; but enough and more than enough has been said, to demonstrate, that incalculable good might be done with the property, which,

being laid out for ardent spirits, actually prepares victims, by thousands, for a never ceasing pestilence.

Before I conclude this number, however, I would invite your readers to return with me, from the wide excursion which we have taken, and apply some of the preceding calculations to their own towns, societies, and families. Take for example, a town containing 2,000 inhabitants. If they consume their share of the whole quantity of ardent spirits, which is drunk in the United States, annually, it cannot cost them less than 9,000 dollars! What an immense sum for one small town to pay for strong drink in one year! More than enough to support five ministers, ten schools, and pay every town, state, and country tax. Suppose a tax of 9,000 or 5,000 dollars were laid, for the public benefit, upon such a town: What would the people say? Why every man would cry out against it as intolerable. And yet how cheerfully is the burden sustained for the sake of gratifying an inordinate thirst for strong drink. While it would be impossible in many places to collect 500 dollars for charitable purposes, voluntary contributions, of more than twenty times the amount, are made in the same places, every year, to purchase fevers, consumption, and a host of other diseases, together with poverty, wretchedness, infamy, and death.†

† A respectable minister of the Gospel informed me, that, out of twenty-four deaths which occurred last year in the small town where he lives, four were occasioned by intemperance.

It will be remarked, that in the foregoing calculations, I have made no account of the loss of time, which is inseparable from such an amazing consumption of ardent spirits. This, it is presumed, must amount to many millions of dollars annually. With such facts in view, it is easy to account for much of the poverty that exists, in this land. Thousands and thousands of families are literally reduced to beggary by intemperance. Business neglected, shops deserted, buildings going to decay, sheriff's fees, long court dockets, crowded prisons, houses stripped of their furniture, and at length sold to pay tavern bills, children crying for bread and shivering with the cold, these, *these* are some of the vouchers, for the truth of what has been advanced. Facts of this distressing character show, from whence a very large part of this impoverishing revenue is drawn. It is made up of money which should feed the hungry, and clothe the naked; which should cherish the fatherless, and cause the widow's heart to sing for joy. It is money which should educate the poor, support the Gospel at home, and assist in extending the light of Divine truth among the heathen, in every part of the world. Z. X. Y.

For the Panoplist.

NEW THEOLOGICAL INSTITUTION.

A plan has for some time been held in contemplation, by a number of benevolent and pious persons in the district of Maine, of which the principal feature is to give young men a more compendious education for the ministry, than has here-

tofore been practised in this country. The great reason urged in favor of this plan is, the pressing need of settled ministers in the extensive district of country just mentioned. The question discussed in the following communication, is a question of general importance. The same arguments used in favor of furnishing a speedy supply of ministers for the new settlements in Maine, can be used in reference to the new settlements in New Hampshire, Vermont, New York, Ohio, and all the southern and western states. In admitting the following paper, we deem it our duty to state, that the advocates, and the opponents, of the plan under consideration, appear equally desirous of promoting the present and future religious improvement of the community. Their only difference is about the means. Our pages will of course be open to any candid argument in favor of the plan here discussed. E.D.

In the Panoplist for Sept. 1812, page 188, mention is made of THE THEOLOGICAL SOCIETY, 'for the education of pious young men for the ministry.' We are not told, in what manner that Society proposes to afford aid to men of that character; whether it is to be done by assisting them to acquire an education at some seminary already established; or whether a new institution will be erected for the purpose. The decision of this question, however, is not connected with the design of the subsequent remarks. Whatever may be the manner in which *The Theological Society* proposes to accomplish its object, I am informed, that a plan has been adopted for establishing a kind of theological seminary in the District of Maine. It is designed, that young men shall commence and complete both their literary and

theological education in the proposed seminary. The advantages in this institution for acquiring literature and science, may be equal, (perhaps superior) to those enjoyed at our common Academies. The period for attending to theological studies, may be six months, or a year, or two years. But, leaving these points undecided, the only question, with which we are at present concerned, is the following: Will an institution, by means of which young men may be introduced into the ministry, without obtaining an education in any of our Colleges, and without spending the period assigned in the Theological Seminary at Andover, promote the interests of religion? Without bringing any charge against the motives of those men, who are in favor of such an institution, I offer the following reasons for believing, that it will *not* promote the interests of religion.

In the first place, the institution will tend to degrade the ministerial character, and to diminish that influence, and that respectability, which the public teachers of religion ought to possess, as men of knowledge. I deem it unnecessary to prove, that ministers of the Gospel ought to be men of learning. I need not mention the influence which they acquire and the prejudices which are removed, by their possessing this character. It is well known, that only the rudiments of knowledge are acquired even at our Colleges; that merely the foundation is laid, on which the superstructure must afterwards be reared. With this foundation only, young men are not considered by competent

judges as being qualified for the profession of the law, or of medicine. Why should it be thought less difficult or less important, for those to become well qualified for their office, who are to instruct men in the things which belong to their everlasting peace? Happily for the interests of religion, the Theological Seminary at Andover affords young men a favorable opportunity to pursue theological studies, after they have enjoyed the advantages of a College education. But the proposed institution will set aside all these advantages. Instead of two years of preparation for College, four years of study there, and three years of application at the Theological Seminary, young men in the contemplated seminary will probably spend one or two years in the acquisition of literature; and perhaps as long a period in the study of theology. Now, let me ask those ministers whose opportunities of acquiring knowledge have been the most favorable, whether they have not learned by their own experience, that these opportunities should be increased, rather than diminished; and whether they would willingly adopt a plan, the prominent feature of which is, that men may be introduced into the sacred office, with *fewer* advantages and *fewer* qualifications?

In the second place, the proposed academy is in its very design, a rival institution to all our Colleges, and particularly to the Theological Seminary at Andover. The grand design of this latter institution is, to furnish theological students with better advantages, than they before possessed, for qualifying them-

selves to perform the duties of the sacred office. It is very obvious, one would think, that this design is counteracted by establishing an academy, by which men may be introduced into the ministry with far less preparation. So far as the design of the one succeeds, that of the other must fail. The plan of the one supposes, that it is not desirable for young men to become ministers, till after three years from the time of their having been graduated at some College; the plan of the other supposes, that it is not best for them to go to College at all. The one encourages, and in ordinary cases requires, those, who are intended for the ministry, to avail themselves of the advantages of a college education. The other invites them to enter the sacred profession without repairing to those public seminaries. The proposed Academy, therefore, instead of promoting the same object, which our higher institutions have in view, will in fact tend to defeat their object, by encouraging young men to forego the advantages of these institutions.

This plan will injure our Colleges, also, by depriving them of those pious and exemplary young men, whose influence is so desirable in these seminaries, and might be so beneficial to the thoughtless and dissipated students. Nothing, perhaps, would have a stronger tendency to make the impression, that literature and religion are inconsistent with each other. This consideration deserves the attention of all, who wish our Colleges to wear a religious aspect.

In the third place, the propo-

sed academy will produce an unhappy division among ministers. It will occasion this division, not because it will be numerically distinct from the Theological Seminary at Andover, but because it is understood to be much inferior to that important institution; yet professing to qualify men to preach the Gospel. Ministers may be very unequal in talents and attainments, and yet live together in perfect harmony. But the moment it is understood, that one class of ministers have devoted nine years to their preparatory studies, and another only two or three years, there will be, on one hand, a seeking of superiority and pride, and, on the other, jealousy and envy. In stating this, as one of the consequences of the Academy, I merely proceed on the supposition, that ministers are imperfect.

In the fourth place, our Baptist brethren lately attempted to establish a new College, stating expressly the importance of having learned ministers. Now is it expedient for us to adopt a plan, which will serve to render our ministers inferior in learning to those, who would have been educated at their College, had their attempt been successful? Far be it from me to wish, that the Baptists may not have learned ministers. But still I cannot wish, that ours should be inferior to theirs, in any point of view. Have we found that a college education is *not* desirable for ministers, just at the time when

the Baptists have found, that it *is* desirable? But if it be desirable, let us have no institution, which tends to prevent it.

In the fifth place, those who deny the divinity and atonement of Jesus Christ, are, as a body, making rapid progress in general knowledge, and in biblical literature.† On their side, it is not unfrequently intimated, that a due attention to this latter branch of study, will confirm their peculiar sentiments; that it is owing in part to a deficiency in this kind of learning, that so many embrace the opposite opinions; and that the orthodox are unfriendly to those researches, which tend to fix the true import of scriptural language. Now it is of no small consequence, that these suggestions should prove to be without foundation. It is desirable that they should meet with a practical refutation. Those, who profess to be the friends of truth, should show, that they are friendly to all the methods by which truth is discovered. If attention to biblical literature tends to establish any particular opinions, let them be established; let them prevail. If our faith is founded on a mis-

† We have never seen any proof of this assertion. The liberal party boast, indeed, of their attainments; with what propriety we may hereafter take the liberty of inquiring. It is proper to observe, however, that religion has nothing to fear from literature; and that whatever progress has been made by the Christian world in biblical criticism, during the last half century, has added strong confirmation to all the great doctrines of the Gospel, as held by churches usually denominated orthodox. **ED.**

*This application was successful at the last session of the Legislature, when an act of incorporation was granted.

ED.

taken view of the import of Scripture, let us know the mistake, and correct the error. And let us have public teachers, who are capable of examining and deciding questions of criticism. To form such teachers is the design of the Theological Institution at Andover. I cannot help remarking, that the proposed Academy will give countenance to suspicions already existing; that it will rear a class of ministers professedly inferior to those who embrace the opposite opinions; and that it cannot fail of being injurious to the cause of truth.

In the last place, there is little reason to expect that those, who shall be educated in the proposed academy, will be favorably received by the public. They are designed more particularly to supply the numerous vacancies in the new settlements. If, on some accounts, ministers of inferior attainments would succeed better in such places, than in more populous towns; yet, on other accounts, it is more important, that their preparation for the office should be thorough. One reason is, that their situation is in some respects more difficult. Another is, that they will enjoy fewer advantages for prosecuting their studies, after they enter the office of the ministry. Their time will be more occupied with labor; their libraries will be comparatively small. The people in the new settlements are far from being unobserving. Now, when it is understood, that an institution is established for the purpose of supplying them with religious teachers very inferior to others in point of literary attainments, will they not feel their pride

wounded? will they not be led to think, that their own discernment is called in question? will they not regard the plan, as an attempt to obtrude upon them a class of preachers, who are acknowledged to be unfit for other places?

For these reasons I cannot but hope, that the present plan of the institution will not be carried into effect; and that it will be so modified as to coincide with the Union Academy, an account of which was published in the *Panoplist* for December, 1812. If one similar to that were established in the District of Maine, it could not fail to meet the approbation of the religious public. But, if the present plan be pursued, it will unquestionably occasion a very unhappy division. Its patrons will be considered as espousing a cause, inconsistent with the design of the Theological Seminary at Andover, and hostile to the interests of literature in general.

I know of but one argument which can be urged with any degree of plausibility, in opposition to the foregoing reasonings. It will probably be said, that the new settlements are in want of regular preachers; and that they cannot be furnished by any institution now existing. To this I reply;—first, the proposed Academy could not supply many vacancies within a few years. Secondly, an unusual number of ministers have been settled in this district within a short period. This fact refutes the suggestion, that preachers from other parts of the country cannot be induced to come into this District. The truth is, preachers of good talents and fair characters

have come hither, but have returned for want of employment; and others are ready to come, as soon as they can be received. Thirdly, we are concerned to know, not merely whether the new settlements could be sooner supplied by means of the proposed Academy; but also, whether, on the whole, it be desirable to have them supplied in this manner. Preachers, whose piety is beyond all question, may injure the cause of religion. We are not to *lay hands suddenly* on any man; though the number of vacant societies should not diminish for a century. ALEPH.

For the Panoplist.

ECCELESIASTICAL TRIBUNALS.

Mr. Editor,

The subject of *Ecclesiastical Tribunals* being before the public on the pages of the Panoplist, it is desirable, on account of its importance, that it be as thoroughly discussed as may be, and not occupy an undue portion of your columns.

The names *bishop*, *pastor* joined with *teacher*, and *elder* continued from the Old Testament, (where it signifies a judge or ruler,) are employed in the New Testament to designate an officer of the church. God has set in the church *governments*. Elders were ordained in *every church*; and, meaning as is supposed the same thing, in *every city*. *He that ruleth* was a known character. A charge to elders is, *feed*, (the original word in other passages signifies *rule*,) *the church,—feed the flock of God,—acting in the capacity of*

bishops or overseers. *The angel of the church*, over which the Holy Ghost had made the elders overseers, had *tried* those who said they were apostles, and were not. The members of a church are to know those *who labor among them and are over them in the Lord:—to count elders that rule well worthy of double honor to remember, and to obey, those that rule over them.*

On these points, or at least some of them, it is thought, that “the Scriptures are plain and explicit;” and that they teach the existence of officers as rulers in the church, to whom it belongs to sit on ecclesiastical tribunals. Shall then a brotherhood, having no official character, exercise all this authority in judging and excommunicating? Shall they exercise it in the highest instance in condemning and deposing him, whom the Holy Ghost has made an overseer and ruler over them? The consistency of such a proceeding, is not perceived.

The church in each of the cities of Jerusalem, Antioch, Ephesus, Philippi, and Thessalonica, had a plurality of officers sufficient to form, in the language of Paul, a *presbytery*, competent to ordain an elder, as well as to try and excommunicate him, or a private brother. Is it not rational to believe that all the apostolic churches were of a similar form? As far as is recollected, all the directions which mention elders or rulers, in a manner to affect this question, speak of them in the plural number, as joined together in bearing rule. And it is believed, that no instance can be found in the New Testament, nor any intimation,

of a church having a single pastor, and not a number of elders.

The angel of the church is not thought to be one person; but, as in the case of the Ephesian church, the whole number of elders, making a presbytery. And whatever authority apostles or evangelists might exercise singly, where no church was organized, it does not appear that they acted alone in a church, in which elders had been appointed.

Such are the views which I have of the New Testament churches. And to copy their example, I conceive such a number of Christian congregations, of pastors and brethren, must be united, as to constitute an ecclesiastical tribunal, a council or presbytery, competent to ordain, as well as to judge and administer judgment in all cases of offence.

A. Y. Z.

SOCIETY FOR SUPPRESSING VICE.

A Constitution for the Society denominated "A Society for suppressing vice and immorality" lately established in North Yarmouth, (Maine.)

WHEN iniquity abounds and vice prevails, it is highly becoming in those, who love the good of the community, the welfare of families, and the salvation of souls, to do what they can to suppress these evils; and especially at times, when God is manifesting his displeasure at sin, by inflicting judgments which threaten ruin to the country.

Sensible, we hope, of these things, we, whose names are here subjoined, have unanimously

agreed to form ourselves into a Society to be denominated, *A Society for the suppression of vice and immorality*, humbly relying on divine aid, for all the assistance we may need, to carry our laudable exertions into effect.

And that there may be no mistake, in any of our minds, with respect to those sins, against which we mean to bear particular testimony, and do what we can to prevent;

We unanimously promise and engage, to pay a sacred regard to our own conduct, and that of our families, as much as is in our power, in reference to the following things:

First, we will at all times, and in all companies, by our own example, and, on proper occasions, by exhortation and admonition, discountenance profane language of every description; and all vain, idle, obscene, and frothy conversation, remembering that God has said, *He will not hold him guiltless, that taketh His name in vain*, and that *for every idle word, we must give an account in the day of judgment*.

Secondly; we will in no case suffer ourselves, or knowingly suffer our children, or any under our care, to gamble, or play at any unlawful game, whether it be cards, dice, or other things; nor will we on any occasion undertake any amusement ourselves, nor suffer our children to do it, either for money, for spirituous liquors, or for any kind of gain whatever. We also promise, that we will do what we can to prevent others from doing these things and to reclaim such as already practise,

them; and if the children of the members of this Society, or others in their families, shall transgress in either of these ways, we promise, to inform the parents or guardians of such children, that they may be corrected; and we also promise, always, to take such information kindly, and if possible, to effect a reformation.

Thirdly; we solemnly engage to be exceedingly prudent in the use of ardent spirits at all times; and that we will always avoid them in retailing stores; that we will not make a practice of using them in our social visits, nor on funeral occasions; and, as much as possible, will refrain from giving them to our laborers; and, in short, we promise, to set our faces as a flint, against the horrible sin of intemperance, believing it to be the source of almost all the evils and calamities we suffer.

Fourthly; we also promise to aid the tythingmen, in the discharge of the various duties incumbent on them, in their laudable exertions to prevent the use of strong liquors in retailing stores, and to assist them in putting a stop to profane cursing and swearing, and the violation of the Sabbath.

Fifthly; we also engage to do our endeavors, every day, to attend to some lawful calling, and to have our children do it also, that neither our time, nor theirs, may be spent in idleness, which we believe to be a very great temptation to the commission of those sins, which we have so much reason to lament.

Sixthly; we promise strenuously to watch over our angry passions, and *never* backbite, nor wantonly defame the char-

acter of any of our neighbors, and especially, that we will be exceedingly tender of the reputation of such as have been held in high estimation, and whose stations in life ought to command respect.

Seventhly; we also engage to pay a constant and conscientious regard to the holy Sabbath, not only by avoiding those things, which are contrary to the laws of God, but we promise to be very tender of the different views and feelings of Christians, as they respect the commencement of the Sabbath; and that we will carefully attend on public worship from Sabbath to Sabbath, unless we can believe, that in the sight of God, we are necessarily prevented, and that we will take as many of the members of our families with us, as are able to attend.

And that we may be the better able to carry the objects of this Institution into effect, we unanimously agree to the following

ARTICLES OF ASSOCIATION.

As these are mere matters of form, and in general terms, two articles only will be transcribed.

2. At every annual meeting, there shall be chosen by ballot, or otherwise, a President, Secretary, Treasurer, and a committee of twelve other persons, to unite with said Officers, in constituting a Board of Trustees, to manage the concerns of the Society, any seven of whom may be a *quorum*; and every such meeting shall be opened with a prayer by the President, or some other member, unless a

clergymen should be occasionally present.

5. If any member shall violate this Constitution and shall not give satisfaction to the Society, after a first and second admonition, he shall be formally voted out of the Society, at their annual meeting. If any member shall, at any stated meeting, express his wish to withdraw, it shall be the duty of the Society to vote his dismissal, provided said member has been charged with no misdemeanor.

Officers.

Hon. Ammi R. Mitchel, President. Deacon Asa Chase, Secretary. Mr. David Prince Treasurer—and they with the following persons, form the Board of Trustees—Gen. Alford Richardson, Jacob Mitchell, Esq. Doctor Gad Hitchcock, Deacon Jacob Hayes, Deacon Jeremiah Blanchard, Mr. Calvin Stockbridge, Mr. Moses Stubbs, Deacon William Hamilton, Deacon John Hayes, Mr. John Cutter, Col. Samuel Baker, and Mr. Jonathan Moulton.

RELIGIOUS COMMUNICATIONS.

PLAIN SCRIPTURE READINGS.

No. III.

At the close of my last number,† I observed, that the liberal party in Boston and the vicinity have exerted themselves to obtain a circulation for the Improved Version, as it is called, of the New Testament. They have thus become the patrons of its presumptuous errors. Further; a writer of that party evidently assumes, that the two first chapters of Matthew are not genuine, when he states,‡ that CHRIST is a name of office, and JESUS a proper name. If he had believed Matt. i, 21, to be genuine, he would have allowed *Jesus* as well as *Christ* to be a name of office. They are both proper names however.

† Page 397.

‡ I cannot now turn to the page of the Anthology where this statement is found; but perfectly remember to have read it in that work.

It is curious to observe how differently this party conduct, in different circumstances. They reject the two first chapters of Matthew and of Luke, or at least patronize a work which rejects these chapters, *totally without evidence*. Yet the English language is hardly copious enough to furnish words expressive of their contempt for those who continue to quote 1 John v, 7, as Scripture. In what consists the crime of quoting this last passage? The want of evidence to support it, as they allege. Now I do not admit for a moment, that the evidence in favor of 1 John v, 7, is so small, as to be compared with the *total want* of evidence against the chapters in question. But on the supposition, that the evidence *against* 1 John v, 7, is as conclusive and uncontradicted, as is the evidence *in favor* of these chapters, what will become of the consistency of the liberal party? In one breath, they bitterly reproach

others for retaining a single verse against the authority, as they allege, of manuscripts and versions; in the next, these very sticklers for manuscripts and versions countenance the rejection of nearly four chapters, confessedly against the unanimous consent of *all* manuscripts and versions. But is it not as criminal to reject without authority, as to retain without authority? What says the inspired apostle, when closing the canon of revelation? *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book.* Rev. xxii, 18, 19. If no "honest and well instructed theologian"† ought to quote Acts xx, 28, and 1 Tim. iii, 16, as proof passages, because some critics are of opinion that the weight of authority is against these texts in their present form, while others decide in their favor, and the passages thus, in the opinion of many, become *doubtful*; what sort of a theologian must he be, who rejects whole chapters, concerning the authenticity of which there is no rational doubt, and which are supported by all the manuscripts, versions, and Fathers,—by the unanimous voice of antiquity—by the uninterrupted testimony of the whole Christian church,—by every intrinsic mark of genuineness? What

sort of candor is that which countenances the assertion, that these chapters, thus supported, thus commended to the conscience, are "probably the fiction of some early Gentile convert!"

But to proceed:

MATTHEW III.

Various Readings.

Ver. 1. Griesbach notes, as less probably to be omitted, a Greek particle sometimes rendered *and* and sometimes *but*. It is not represented in our translation, and the omission alters not the sense.

V. 8. For *fruits meet* read *fruit meet*.

V. 10. l. p. *And*—the first word in the verse.

V. 11. l. p. *and with fire*.

V. 12. l. p. *his* before *wheat*. The passage will then be translated *the wheat* instead of *his wheat*.

The two last corrections proposed by Griesbach, in this chapter, are the only ones which affect the sense in the slightest manner; and these do not affect any doctrine, as will be sufficiently obvious to every attentive reader. Whether John declared that our Savior would baptize his disciples *with fire*, or not, he did thus visibly baptize them on the day of Pentecost after his ascension; and he has, in every age, purified their hearts, in a manner well described by the effect of fire.

Whether the Baptist said, that Christ would gather *his wheat*, or *the wheat into the garner*, it is evident from the expressions *whose fan* and *his floor*, that the *wheat* was his property.

Proposed emendations of our Version.

Ver. 1. *Cometh* appears preferable to *came*, especially as the same verb, in the same tense, is rendered *cometh* in the 13th verse.

†See Anthology for Feb. 1811, p. 110, and Panoplist for April, 1811, p. 507.

V. 2. There are few words in the New Testament, perhaps not one, which it is more important to understand correctly, than the word here translated, *repent ye*, and its derivatives. Dr. Campbell prefers the word *reform*, and has favored the world with a very able disquisition upon the original word, though, as it seems to me, he has left untouched a most interesting part of its meaning, and has been quite unfortunate in his translation. Let us examine the words *repent*, *reform*, and the Greek word of which these are offered as translations.

Johnson says, that *to repent*, in its first signification, means *to think on any thing past with sorrow*; and that *repentance* is *sorrow for any thing past*. The great lexicographer has, however, most evidently and egregiously erred here. A man thinks of the death of his wife, or the burning of his house, with sorrow; but he does not repent of these events, unless, indeed, he has had some share in causing them. To repent always implies sorrow for what the person repenting *has voluntarily done*. It does not in itself imply *moral goodness*; but it always implies a consciousness of *moral action* in regard to the thing repented of. *To repent* is, therefore, *to be sorry for something which the person repenting has freely done*.

To reform, says Johnson, is *to change from worse to better*; and, in this acceptation, Dr. Campbell understands the term. I submit, however, to the critical English reader, whether the word *reform* is not now exclusively applied to an *external*

change of character, or conduct. Does it ever necessarily convey the notion of an *internal change of principle, or disposition*? If not, then is it utterly inadequate to express the meaning of the Greek word here under consideration. To be sure, we qualify the word *reform*, occasionally, so as to convey the idea of an *internal change*. Thus we say, a man is *radically reformed*, or he is the subject of a *genuine reformation*.

The Greek word here rendered *repent*, cannot, I apprehend, be adequately represented by any single English word. It is a compound in the original, and never signifies less than *to change one's mind*. In the New Testament, the verb signifies *to change the disposition*, and the noun *a change of disposition*. There is, however, one exception, in regard to the noun, and that is in Heb. xii, 17, where it signifies simply *a change of mind*. Perhaps there are others.

In the verse under consideration, the exhortation of John seems to mean no less than this; *Change your dispositions, for the kingdom of heaven is at hand*. A French translation, published in 1811 by the booksellers in Boston, (I know not the author,) instead of the word answering to our *repent*, has a phrase equivalent to *be converted*. This is as near the true meaning as any translation I have seen; certainly much nearer than our own. But if the question lay between Dr. Campbell and our version, I should prefer the latter. Dr. Campbell's translation is altogether defective, because it does not bring into view any *internal change*.

Let the interpretation which I have suggested, be applied to several other passages where the same Greek word occurs. The first is in the 8th verse of this very chapter: *Bring forth, therefore, fruit meet for a change of disposition*; i. e. Exhibit such external conduct as is suitable to an internal change of character.

Mark i, 15. *Change your dispositions, and believe the Gospel.*
vi, 12. *And they went out, and preached that men should change their dispositions, or be converted.*

Luke xiii, 3, and 5. *Except ye change your dispositions, ye shall all likewise perish.*

Thus, in every passage which I have examined, where the same Greek word occurs, the same interpretation suits the scope of the passage.

To the mere English reader it ought to be stated, that two Greek words, which occur many times in the New Testament, are both invariably translated *repent*, in our common version; the one erroneously, as it appears to me; the other with sufficient propriety. The latter occurs Matt. xxi, 29, xxvii, 3, and in many other places.

The definition of repentance in the Assembly's Catechism is very full, and expresses at large that *internal change of character*, which John and our Savior made the first article of their preaching, and the great object of all their public labors.

V. 16. The former part of this verse is very naturally thus translated: *And Jesus, when he was baptized, went up straightway from the water.* That sect of Christians, who hold immersion to be necessary to the valid-

ity of baptism, lay much stress on the mode in which our Savior was baptised; but I do not see, that the mode is described by the Evangelist. John's disciples were *baptised in Jordan*; he baptised *in water, or with water*; and our Savior, after being baptised, went up *from the water, or out of the water.* *From* is, I believe, generally thought to be a better translation than *out of*. The mode is not here described unless by the word *baptise*; and as to the meaning of this word, the reader is referred to all the places where it occurs in the New Testament. Let the following question be candidly considered: If it should be ascertained, that our Savior was baptised by having water poured on his head, while standing in the margin of the river Jordan, would it in the slightest degree impeach the accuracy of the Evangelist, even if no new sense were given to any of the words which he has used? If this question is answered in the negative, as I think it must be, with what propriety can it be assumed that John *certainly* baptised by immersion?

V. 17. The word rendered *I am well pleased*, is very forcible. Campbell has it, *This is my beloved Son in whom I delight*: The French translation above referred to has a verbose phraseology like the following: *This is my beloved Son, on whom I have placed all my affection.*

Doctrines.

In this chapter we are taught, that while Jesus remained at Nazareth, John came preaching in the uninhabited parts of Judea; v. 1; that an *internal change* is necessary in men, before they

can enjoy the benefits of the Christian revelation, which was then at hand; v. 2; that the necessity of this internal change is the first thing to be preached; that John was predicted by the prophet Isaiah, as the herald of our Savior; v. 3; that the proclamation which John was to make was foretold to be, *Prepare ye the way of JEHOVAH, make his paths straight*; that Christ is JEHOVAH; that John led a self-denying abstemious life; v. 4; that a vast proportion of the population of all that country, including Jerusalem, the whole of Judea, and the districts lying on the river Jordan, went out to hear him; v. 5; that they were baptised by him in Jordan confessing their sins; v. 6; that the Pharisees and Sadducees came also to his baptism; v. 7; that he accosted them as possessed of most vile and odious characters; that vengeance impends over sinners; that a change of character must be proved by a change of conduct; v. 8; that no external privileges will avail to save sinners; v. 9; that God is able at any time to create any number of holy and exalted beings; that where the Gospel is preached the time of decision is come; v. 10; that they who derive no suitable improvement from the Gospel will be utterly rejected and destroyed; that John used water in his baptism; v. 11; that this baptism was designed to show the necessity of a radical change of character, in order to salvation; that an illustrious Personage incomparably superior to John was to succeed him; that this Personage would baptise with the Holy Spirit; that He has this world and all its inhabitants as his prop-

erty; v. 12; that he will make a thorough discrimination between the righteous and the wicked; that he will carefully preserve the righteous, and utterly destroy the wicked by inflicting upon them torments from which they will never be delivered; that while John was engaged in his labors, Jesus came to be baptised by him in Jordan; v. 13; that John objected, alleging our Savior's superiority to him; v. 14; that Christ removed the objection of his servant, and was baptised; v. 15; that it became him to conform to every divine institution; that when he ascended from the water, the Spirit of God visibly descended upon him; v. 16; and that a voice from heaven declared him to be the beloved Son of God, the object of the Father's perfect complacency and delight; v. 17. It is also implied, that confession of sin was required from the subjects of John's baptism; v. 6; that it is sometimes proper to address sinners with great keenness and severity; v. 7; that Christ communicates, or confers, the Holy Spirit, and consequently is God himself; v. 11; and that Christ was obliged to the same observances as other men, and therefore partook of the human nature; v. 15.

Miscellaneous Remarks.

It is often observed, that the Christian religion differs from all other systems of instruction by aiming directly at the heart. This is, indeed, a grand peculiarity of the word of God. And it is worthy of special notice, that this peculiarity appears in the very first publication of the Gospel. The very first word

which is recorded of the preaching of John, and of Christ himself, requires men to change their dispositions, to become of a different moral character, as a preparation for future happiness. Let it be remembered, also, that men are required to change their internal characters without any explanation, and that this requisition is made indiscriminately to all classes of people. It is thus implied in the strongest manner, that *all* men are naturally depraved, and that all stand in need of a similar moral renovation. To holy beings, or to beings naturally inclined to that which is good, it would be absurd to address the language of the second verse in this chapter. It is, therefore, an implied doctrine of that verse, that all men are naturally depraved.

Let us reflect, in passing, upon the noble simplicity of the narration, and the unaffected dignity of style, which are observable in the three first chapters of this Evangelist. What uninspired writer ever had to record such transcendently glorious events;—events in which every child of Adam has an immortal interest;—and yet what writer of common history ever exhibited such unruffled composure,—such perfect freedom from every thing resembling parade, and a disposition to make a grand display.

PHILALETHES.

THE ROMAN BEAST OF THE APOCALYPSE.

To the Editor of the Panoplist.

SIR,

If you think the following worthy of a place in your useful publication, please to insert it.

The last head of the Roman

beast to continue till after the return of the Jews: But to be partly strong, and partly broken.

It is, I believe, a general opinion in the Christian church, that we behold, in the French empire, the *last head* of the civil* Roman beast. This head is in Rev. xvii, symbolized by a new beast from the bottomless pit, which was to rise in the last days, and after a short reign to go into perdition.

It appears evident from Dan. vii, 7, 11, and Rev. xiii, 1—8, that the civil Roman beast in distinction from the papal hierarchy, is to be a great predominant power on the Roman earth, and performing great things in the world, when Christ comes in that great battle which is to be introductory to the millennium. In the former of these passages we read, *I beheld, then, because of the voice of the great words, which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* Here the civil beast which is described in Rev. xiii, 1—8, (which please to read,) is in fact the power destroyed in the battle of the day of God.

The same thing we find, concerning the same power, in Rev. xix, 19, 20. *And I saw the beast and the kings of the earth, and their armies gathered together to make war against Him who sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him.*

* By the word *civil*, as applied to *beast*, our correspondent doubtless means *secular* in contradistinction from *ecclesiastical*.
E. n.

—*These both were cast alive into a lake of fire burning with brimstone.* Here Daniel's civil Roman beast, 'at the head of a vast coalition of kings, and of the false prophet, (noted in the passage in Daniel, as the *horn*,) is the great impious power on earth, at that period; and is the leader of the vast confederacy against Christ.

Of this last head of the Roman beast (symbolized also by a new beast from the infernal world, Rev. xvii,) it is said, that *he was, and is not, and shall ascend out of the bottomless pit, and go into perdition. And they who dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.* This beast was, or actually existed, in his former pagan nature. He then received a wound in his sixth head, and died, and had no actual existence during the reign of the Papal beast. But he had a mystical existence; and was to be actually revived, by the healing of his deadly wounded head, in the last days. This event has been fulfilled before the eyes of the present generation.

Relative to this beast, two points are thought to be clearly ascertained in the word of God.

I. *His going into perdition is not to take place, till after the restoration of the Jews. But*

II. *He is, in the mean time, to exhibit a strange mixture of strength and weakness; being partly strong, and partly broken.*

These points I shall endeavor to evince from divine testimony.

To ascertain the first, let the following things be observed.

1. The Revelation of St John knows of but *one* beast, or distinguished impious power, of the last days. The beast described in chap. xvii, and in chap. xix, 19, 20, must be the same as the power destroyed under the seventh trumpet, Rev. x, 7; and the Babylon destroyed under the seventh vial, Rev. xvi, 17—21. This is indisputable.

2. But the judgment of the seventh trumpet is the *same*, and destroys the same power, as the judgment of the *great day of the Lord*, predicted by the ancient prophets, and which is to introduce the millennium. Thus we read, Rev. x, 7. *But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished; as he hath declared to his servants the prophets.* Here the seventh trumpet, which denotes judgments to be inflicted on the civil Roman beast, is only the representation of that great day of the Lord which was predicted by the ancient prophets.

The same thing is ascertained in Rev. xvi, 14. The three unclean spirits like frogs go out to the cabinets, and kings of the earth, and of the whole world, *to gather them to the battle of that great day of God Almighty;* which is introduced by the seventh vial, immediately following. *What great day of God Almighty?* THAT, which is so well known in the prophets. The allusion, in the original, is singularly emphatical. The article is twice used, and the emphatical word *ἐκείνος* inserted beside: THAT great day of God

Almighty. The pouring out of the seventh vial, then, is only the representation of *that great and notable day of the Lord*, so well known through the Old Testament, as introductory to the happy kingdom of Christ.

That day, with the happy scenes to follow, is abundantly predicted in the Old Testament. I will quote *two* out of scores of the predictions of it. Zeph. iii, 8, 9. *Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey. For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.* Mal. iv, 1, 2. *For behold the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly shall be as stubble; and that day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you, that fear my name, shall the Sun of Righteousness arise with healing in his wings.*

The sentiment runs through the ancient prophetic writings, which is expressed in Psalm xxxvii; *that the wicked shall be utterly cut off from the earth; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace.*

3. But this great and notable day of the Lord, in the ancient prophecies, is evidently to take place after the restoration of the Jews to the Holy Land. I might

quote whole chapters directly in point to prove this. But it is needless to all, who read the Bible. That great and notable day of the Lord is to open, in the destruction of a vast coalition of nations and armies, collected against the Jews, just returned to Palestine. Several of the many passages, which decide this, I will adduce. Joel iii, 1, 2; *For behold in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat.* The exterminating battle of the great day follows. See from verse 9—to the end of the chapter. This is clearly the great battle described in various chapters in the Revelation. That description in Rev. xiv, 14—to the end, (introduced by the Angel upon the white cloud, with a sharp sickle) rests on, and is an enlargement of this account in Joel, iii, 9—.

The scenes are most evidently one and the same, described by the *harvest* and the *vintage*. This scene of vengeance is to open, after the return of the Jews to Palestine, upon the vast power there warring against them.

This same coalition against the Jews, just after their return to Palestine, and this terrible day of the Lord, are described in Ezek. xxxviii, and xxxix, which treat of Gog, the land of Magog. In the two preceding chapters, are described the dispersion, and the final restoration of the Jews. Soon after their restoration, Gog and his bands arise, to invade their territory, and are there all destroy-

ed, by a terrible coming of the Lord from heaven, to protect the Jews, and hurl their invaders into perdition. This is clearly the same scene exhibited in various chapters of the Revelation. In Ezek. xxxix, 17, 20, compared with Rev. xix, 17, 18, 21, this scene, with Gog and his bands, is shown to be the *same*, as that battle between Christ and the beast, with his kings of the earth, and false prophet. The call upon the fowls, in the latter passage, to gather themselves together to the supper of the great God, to eat the flesh of kings, captains, and their armies, is taken from the former passage relative to Gog; and shows, that the two passages relate to the same period and event. The whole of the xxxix chapter of Ezekiel clearly decides that the events relative to Gog and his bands, occur soon after the restoration of the Jews, and that they precede the millennium.

I will note but one more passage. The prophet Zechariah also decides this point. After predicting the long dispersion of the Jews, and their final restoration; they being brought, as prisoners of hope, by the blood of the covenant, from the pit wherein is no water;—and after announcing, that Jerusalem shall be a cup of trembling unto all people round about, when they shall lay siege against it; the prophet adds, chap. xiv, 1, 2, 3; *Behold the day of the Lord cometh; and the spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished;*

and half of the city shall go forth into captivity; (or be taken with a view to be carried away;) and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations. Their terrible destruction follows, in allusion to God's ancient battles fought for his church.

4. A supposition, that this final coalition against the Jews in Palestine, will be from any other power, beside the last head of the Roman beast, is attended (in the view of the preceding remarks,) with inexplicable difficulties. It would go to disconnect the prophecies in the Revelation, relative to the Roman beast, and the battle of *that great day of God Almighty*, from the prophecies in the Old Testament, relative to *that great and notable day of the Lord*, which is to introduce the millennium. But those prophecies in the Revelation do incontestably *rest on* the ancient prophecies, relative to that great day of the Lord; and are but an *enlargement* of them. Both are given in the same *figures*. Both relate to the same *period*. Both stand connected alike with the *millennial kingdom* of Christ. The descriptions in the Revelation allude to those in the prophets; they are called the battle of **THAT** great day of God Almighty; and the judgment of the seventh trumpet is said to be only *as* God hath declared to his servants the prophets.

5. To suppose, that the destruction of the last head of the Roman beast, in the Revelation, is a different event from that described in the ancient prophets, as to take place after the restoration of the Jews, *is to introduce*

a fifth monarchy on earth. But this is contrary to the express decisions of Inspiration. Surely the Gog in Ezek. xxxviii, and the vast dynasty, that is to collect all nations, and lead the coalition against the Jews, after their return to Palestine, must be a very noted monarchy. And if it be a power distinct from, or subsequent to, the last head of the Roman beast, it is clearly a fifth monarchy upon earth.

But Daniel decides, that there should be but four monarchies, Dan. ii, 31—35. The Babylonish head of the image was the *first*; the Persian breast and arms were the *second*; the Grecian belly and thighs, the *third*; and the Roman legs and feet the *fourth*, and *last*. Then the Stone cut out of the mountain without hands, was to dash in pieces all the materials of the image, that remained; and to fill the world with his own kingdom. And this exterminating stroke from the Stone cut out of the mountain without hands, was to be not on a power distinct from, and subsequent to, the Roman kingdom. But it was to be on the Roman feet and toes; or, which is the same thing, on the last head of the Roman beast. Please to turn to the explanation given of this figure, in Dan. ii, 37—45. You will find, that it is immediately upon the ruins of *these kings*, (the Roman feet and toes) that the God of heaven sets up his millennial kingdom.

The same thing is decided in Dan. vii, where those monarchies were represented by beasts. The beasts were but *four*. The *Roman* is the *last*. And this is the beast destroyed, when Christ comes to destroy the wicked nations, and to introduce his mil-

lennial kingdom, verse 11; I beheld then, because of the voice of the great words, which the horn spake, I beheld till the beast was slain, and his body was destroyed, and given to the burning flame. Here is precisely the same idea with that expressed in Rev. xix, 19, 20, 21. There the beast, and his kings, and false prophet, (the captivated hierarchy) are slain, and cast into a lake of fire and brimstone. The next event, after the destruction of the fourth beast, is this; *the kingdom is given to the people of God*.

I see then no possible way to evade the conclusion that the going into perdition of the last head of the Roman beast, is an event to take place after the restoration of the Jews; and that this is the power, that leads the great coalition against them, soon after their restoration.

II. *This last head of the Roman beast, is in the mean time to exhibit a strange mixture of strength and weakness; being partly strong and partly broken.* This idea is repeatedly given of the same power, in the prophecies. I will note several instances. In Dan. ii, 31, in the description of the great image, we learn, that his feet and toes are part of *iron*, and part of *clay*. The former part of this empire was the *legs of iron*. But the last part of it, that which rises from the bottomless pit, and goes into perdition, comes under the description of the *feet and toes*, part of *iron* and part of *clay*. Daniel adds; *And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom (the last part of the Roman empire, which is called the kingdom) shall be divided; but there shall be in it of the*

strength of the iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another; even as iron is not mixed with clay! Here is the Roman empire, under its last head mingling itself with the seed of men in intriguing among the inhabitants of the nations, to form them into one empire, or unite them to one interest, and with great success; yet not in so perfect a manner as had been intended.

Jarring interests and providential hindrances, disconcert these measures; so that while the ruler of this empire has much strength, he will be found at times, a subject of much weakness; like an implement formed of iron and clay. This kingdom of the last days was thus long predicted to be *partly strong and partly broken*. We have seen it to be *immensely strong*. We are taught then, according to the above prophecy, to expect to find it, at times, to be *broken*, to as great a degree. The brokenness, at one time, may appear equal to the strength at another. The letter of this prophecy seems to warrant the expectation of as much *brokenness* as *strength*. Sometimes the one will be most remarkable, and sometimes the other. But still this kingdom is but *partly broken*. While the oppressed and trembling world may at times be rising on tiptoe to hail the destruction of their destroyer, they will have the morti-

fication of finding that this blasphemous tyrannical kingdom is but *partly broken*. And it will remain *partly strong* till the above noted period of its going into perdition. The same idea we find in Rev. xii, 15—17. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ. It is a clear case, as has been shown by Faber and others, that this passage relates to the last days, not long before the millennium. It relates to efforts made, by a new and terrible instrument, raised up by Satan, with a view to destroy the church of Christ. And this instrument is evidently the last head of the Roman empire; the beast from the bottomless pit. Those floods of water symbolize floods of rage, violence, innovations, wars, and terrors, propagated on every side, for the destruction of the true church, and the subjugation of the nations. And the earth opening her mouth, and swallowing up these floods, is a lively symbol of providential restraints, checks, and disasters, arising from political views, and the clashing interests of nations. It appears precisely the same thing, with the kingdom being *partly strong, and partly broken*. In the Psalms the same thing is expressed, relative to the same

period and event, in more literal language. *Surely the wrath of man shall praise thee; and the remainder of wrath shalt thou restrain. This is when God arises to judgment, to save the meek of the earth.* The wrath of tyrants, which would exceed his wise purposes, God will restrain. The earth shall, as it were, open her mouth, and swallow it up, and the blasphemous instrument of divine vengeance shall become *partly broken*. There are other prophecies, which go to the same point relative to the same event. But to adduce them is needless.

The following notice, then, in Smith on the Prophecies, appears *correct*. "Thus we learn the true sense of the great Leviathan, the dragon of the last days, being described as *lying in the sea*, Isai. xxvii, 1. He lies in the sea of revolution and tumult. The ten toes of the image, Dan. ii, 41—are part of iron, and part of clay. The empire of Antichrist will be partly strong, and partly broken. The strength of the iron will strikingly appear. Yet the mixture of the clay will also discover itself. Some vassal kingdom will revolt; or some great battle may be lost. And this mixture of strength and weakness will occasion a sea of tumult, a roaring among the nations." (p. 259.)

This important particular, in the character of the great empire of the last days, is clearly manifest before the world, in the late disasters of the French in Russia; and also in their affairs in Spain. These checks have probably revived the desponding hopes of millions. The earth

has opened her mouth, and swallowed up some parts of the floods from the mouth of the dragon. The kingdom is indeed *partly broken*.

This characteristic of the beast we may believe God will continue to exhibit from time to time, as shall best fulfil his deep and wise counsels. But it is affecting to read, relative to this power, that it *must continue*, till after the restoration of the Jews, and shall prosper, till the indignation shall be accomplished; for that which is determined shall be done. Dan. xi, 36. As to the superintending government of God in the astonishing obsequiousness of the vassal kingdoms of this empire, we read, Rev. xviii, 13, 17. *These (the ten horns) have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.* This seems to imply that no rational account could be given of their strange obsequiousness, only as God has determined to overrule such an event, for the purposes of his righteous judgment.

The great Antichrist of the last days depends on no one man. It is a dynasty, an empire: and an empire, as we have seen, *partly strong, and partly broken*; constituted of a mixture of iron and clay. The old imperial, sixth head of the Roman beast was composed of many successive emperors. Some were assassinated. Numbers, after short reigns, came to violent deaths. In the period between the reign of Caracalla, and that of Aurelius, in the third century, not less

than thirty competitors claimed he imperial purple at once. Twenty actually reigned in the course of sixty years; most of whom came to violent deaths. Yet the *imperial head of the Roman beast continued*. And the last head, the *eighth*, which is of the *seven*, being the old imperial head mystically revived, healed of his deadly wound, may be expected to continue, though partly *strong*, and partly *broken*, till the divine indignation is accomplished; or the word of God, relative to this event, fulfilled.

Great reverses are essential to answer the descriptions given in the prophecies of the last head of the Roman beast. *But his end is not yet.* MINOR.

For the Panoplist.

SCRIPTURAL AMBITION.*

THE word of God plainly recognizes the love of glory as a legitimate principle, since it furnishes the proper incentives to this desire, and represents the holiest men as habitually influenced by it. *They that be wise, saith the Scripture, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. To him that overcometh will be given to sit down with Christ in his throne.* And we are expressly encouraged to *seek for glory, honor, and immortality,*

* The words *ambition* and *pride* are often used by popular writers, in a good sense. We doubt, however, whether this is ever done with strict propriety. Our correspondent appears to mean, by *scriptural ambition*, that desire of immortal glory, which is so often prompted and countenanced in the Scriptures. ED.

by a patient continuance in well doing.

The love of glory, however, which the Scripture encourages, is essentially different from worldly ambition. The principle of the one is to be thought well of by virtuous beings; the other aims at receiving idolatrous homage. The one cares not how many are superior; the other insists on being first of all. The one aims only at well merited esteem, the sole object of the other is applause, whether merited or not.

If the glory, which good men aim at, consisted wholly, or in part, in being superior to others, their pursuit of it would clash with their duty. They could not love their neighbor as themselves, since they could not wish him that superiority which they wished themselves. And what pleasure could we take in Christian society, if we knew that those we conversed with most sincerely wished to find us inferior to them? If we carry the principle to the heavenly world, how shocking and hateful does it appear? Where would be the reward of that individual, who, instead of finding himself superior to all his fellow-servants, should find them all superior to him? This principle instead of promoting harmony and love, would be subversive of all the holiness and happiness of God's children.

But as all the children in a family may be the objects of complacency, in their turns, for particular instances of good conduct, without exciting in the rest any emotion but delight; as the members of a school may all enjoy the approbation of their instructor, and yet take precedence

according to their attainments, without the least triumph on the one hand, or regret on the other, so may every child of God enjoy the honor of that sentence, *Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things*; and only rejoice, if he meets with others who have received a greater measure of grace and glory. The ambition which the Scripture sanctions,

influences us to purify our hearts, to observe God's commands, to cultivate a truly liberal and benevolent spirit, to take the place which properly belongs to us, to rest satisfied with the allotments of Providence, to exhibit a sober and edifying deportment, and to turn our thoughts from temporal aggrandizement, to the attainment of all possible excellence and glory for a whole eternity.

H. S.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

The following letters from Mr. and Mrs. Nott, are extracted from the Conn. Evan. Magazine, to the Editor of which they were communicated by the Rev. Samuel Nott of Franklin, (Conn.) the father of Mr. Nott, the missionary.

Calcutta, Aug. 22d, 1812.

Dear and honored Parents,

Through divine goodness I now address you from this place, in circumstances of health and general prosperity. It certainly demands our gratitude that we have no serious illness to mention, and that another has not to write concerning us, that we are dead. Mrs. Nott's letter to her parents, written at the Isle of France, and now sent with this, will give you an account of our circumstances to its date. Our voyage to this place was comfortable, with the exception of Mrs. Nott's sea-sickness, which on the water we have always reason to expect. We were very unpleasantly detained at the head of the Bay, owing to our falling to the eastward of the pilot ground, and of course not being able to find a pilot to bring us up the river. But the voyage was finished in safety and health, and you know how easy it is to feel, even without Christian submission, when trouble is over, that all is well that ends well.

We have been here nearly a fortnight, and are again setting our faces to the sea. We shall probably leave this in a few weeks for the Isle of France, and with the intention of establishing a mission at Madagascar, with the Isle of France for our home and retreat. The East India Company exclude us from their dominions. The Birman empire seems at present to be out of the question. Madagascar is open—it is a door to eastern Africa, through which others may enter; it is an immense field itself—and we may expect the countenance of the government of the Isle of France, as was mentioned to us from the government while we were there: a circumstance which then led us to think of that field. At present we cannot do better than to request you to direct to the care of Dr. Carey; as, after all, our situation is at present unsettled. Messrs. Judson and Newell had obtained permission to go to the Isle of France previous to our arrival; and the latter was gone, and without being able to select a field. We shall write you again, and many more of our friends, by the next departure, which will be in a few days. Do be so good as to write us by every opportunity. Remember us in your prayers, and particularly our mission. As yet, our way seems plain: one way is opened apparently by Providence; and the same Provi-

dence has shut all others. Mrs. Nott's love and duty, with mine to you, and to her parents. Remember us to all the brothers and sisters. I am, my dear parents, your dutiful and affectionate son, SAM'L NOTT, JR.

Extracts from Mrs. N.'s letters.

To a brother and sister at Coventry, dated Calcutta, August 24th, 1812, she writes:

"My passage from the Capes of the Delaware to the Isle of France, and from thence here, was more comfortable than I could have expected. Our captain was obliging, and the supercargoes, one thing excepted, were all we could wish. They adopted no higher principles than those of gentlemen, and their conduct was consistent with these. My health was more than tolerable the greater part of the time, so much so, that I was able to study to considerable advantage. We had regularly, morning and evening, family worship, and preaching every Lord's day. Thursday evening was a season of prayer, for the special blessing of heaven on Missions and Missionary labors."

"Sept. 21.

"My dear brother and sister,

"How true it is, that man appoints, but God disappoints! I was rejoicing in the prospect of writing all my friends long letters, with every particular of my voyage and present prospects; when I was laid upon a bed of sickness, and renewedly taught to lay all my plans in a realizing sense that my Heavenly Father will execute his own plans. The same hand that laid me low, graciously smiled on the means used for my recovery; and though not yet perfectly well, have the prospect of soon being so. Mr. Nott has been on the borders of eternity, but is now mending. We have friends and home, with every earthly comfort provided for us. But I am weary. God bless you, and your dear little ones: train them up to a glorious immortality. Mr. Nott unites with me in an affectionate remembrance to your widowed mother, your aged grand-mother, your dear and revered pastor and family, the church of

God in that place; and be assured of the prayers of your brother and sister for your own souls. I have every thing to say; but can only add—Your dear sister,
R. NOTT."

From the same, to her sisters at home, dated Calcutta, Sept. 5th.

"My beloved sisters,

"How true it is that God is every where, and that no place is beyond the reach of his providence. Of his watchful care I can sing, both on the land and on the sea. Thus has a kind Father been near all my steps, and guarded me even to this hour. I am now recovering from a slight attack of a fever, and am but feeble yet. It is this which prevents your having by this ship, (*the Tartar*) every particular from the time I left the Capes of the Delaware to this date. But there will be other opportunities in the course of three or four weeks, and nothing but ill health will keep it from you. Till then, let me add, I suffered not as much from sea-sickness as I had reason to expect; and since at this place, less from the climate than I had even dared to hope. It will be unnecessary to tell you how often and how tenderly I have thought of you. If my eyes have ever turned a wishful glance towards my native land, it has been to meet you and gently press you to my heart. My beloved Lora,† then have I thought of the sweet counsel we have had together, and how often we have walked to the house of God in company. Let us look at these scenes till our hearts burn for complete devotion to the cause of Christ. My kind Maria, I love to remember your sympathizing care for me, in all my cares. O make Christ your hope of glory and shelter during all the tempests of life. He will never leave you, nor forsake you. Melissa, to you I owe much. I love to feel my obligations. For all I have done for you my heart rejoices; and all the return I wish, is, that you make choice of the "one thing needful." Repent of your sins,

†A sister of Mrs. Nott's, who made a public profession of her faith at the same time with her.

and believe on the Lord Jesus, as your hope and Mediator before the throne of God. Lucy, you have been to me most kind. O live for eternity, and I hope and pray, God may fit both for his holy presence. Though I address this to my sisters, yet my brothers are on my mind. Tell them I love them and pray for them, and hope to meet them where no sin or sorrow shall enter. I hope this, because they have the revealed will of God in their hands, and every mean for gaining religious instruction. Of all my friends none are forgotten, but none remembered with so much affection as *my lovely children*;† they are with me sleeping or waking. But I am weary and must leave you. Our united respects to our dear parents. Tell all my sisters, they will hear from me as God may give me health. —With increased love, yours,”

“R. N.”

In a letter to her parents, dated,—
Port Louis, Isle of France, June 26th, she writes.

“Dear Parents,

“We arrived here the 8th of this month, after a passage of 105 days. No imminent danger lay in our way. My health was better than I dared to hope; it was so good as to enable me to pursue something almost all the time. There was quite a sameness in my life, as must necessarily be the case at sea. The little variations we had, interested me much. We saw some land, and spoke two or three vessels, one, a Spanish brig, bound to the African coast for slaves. Two officers from her came on board our ship—and, on the whole, it made one of the most novel scenes of my voyage. My fears for some time had been quite awake, not by understanding the movements of the then mysterious brig, but by the concern manifested in the countenances of those that were more used to sea etiquette. Our visitors, however, soon relieved my mind, and altered the visage of others very materially. They politely offered us any thing they might have on board, of the ne-

cessaries or comforts of life. It made my heart bleed to think of the horrid traffic that led them to brave the dangers of the deep. They were bound, as I said, to Africa, for slaves. I could but say to myself—can you call yourselves Christians, and so widely depart from the precept and example of Christ? You can neither find it in the divine law or common sense. “*Tis sordid interest guides you.*” In the day of judgment it will be more tolerable for the oppressed than the oppressor. *If there be those that can leave all that is dear in their native land; all that is dear in the love of parents, brothers and sisters, for the gain of gold, shall there not, among Christians, be found those that can make the same sacrifices to gain souls for Christ?*

My health never was better, and but rarely so good. We are now so situated as to have every thing comfortable. Our room is so large, and well furnished with windows, that we can ever enjoy the soft refreshing air of this Isle. From the trial I have had here, and during my voyage, it appears my constitution is well adapted to a warm climate. I cannot tell you much of this place but what will make your hearts ache to hear. Slavery has been countenanced here by government, till the late capture of it by the English. Slaves can no longer be imported; but those that were in bondage at the time the Isle was taken, remain so, with this provision—they are to be clothed by their masters, or their masters are to pay a fine. These poor creatures are subjected to every hardship that beasts of burthen are in my own country. Yes every thing that I have been used to see performed by the brute creation, is here done by creatures made of the same materials as myself—bound to the same eternity—having the same common Parent—and who, to be made fit for heaven, must be washed in the same Savior's blood. The state of society is wretched. The *form* of religion is hardly to be found. Roman Catholics have a place of worship, and some resort to it to *buy a pardon for their sins and a privilege to commit more.* It is the nature of depraved man to pervert every thing. The best things

†Referring to the young ladies who had been under her care as pupils.

are from that source, the most liable to it. My mind often dwells upon the changes that may have visited my native place in the last four months. "They whom I now address, may be beyond receiving it. But Oh, may the day that calls you back to dust be remote, and come when it may, a day that you shall welcome, and through the mercies of God in Christ Jesus, crown you with eternal blessedness."

Extract from a letter written by Mr. Luther Rice, one of the American missionaries, to a friend in Boston. The date is at Calcutta, Sept. 5, 1812.

After stating several facts, which were contained in other letters, and published in our number for Jan. p. 374, Mr. R. observes:—

"In regard to one particular,—that of endeavoring to fix a permanent footing somewhere, and concentrating our whole strength in one object, I have no hesitation. But in effectuating this, if we succeed at all, a printing press will be highly important, not to say indispensable. To diffuse the Bible among a people without printing is impossible; and if we fix the mission, as it appears at present probable we shall, upon Madagascar, a press will be all important in a short time. We shall want it for our own assistance in advancing in the language, and to enable us to throw small portions of Scripture into the hands of the natives, as soon as we become able to translate."

"By the time a printer and press are in readiness, or can be got in readiness, for the mission, I hope we shall be able to say to what place they may be sent. Indeed our distance from America is so great, and communication so uncertain, that I sometimes fear we may be long in want of a press, before it will be practicable for one to be conveyed to us."

"I hope the missionary spirit continues to increase. Even should the present mission fail, Christians ought not to slacken their exertions, or abate their zeal. Whatever may be-

come of us, the missionary cause is certainly a good cause, and must finally prevail; and all Christians are bound by infinite obligations to help it forward."

After speaking of the loss experienced by the Baptist missionaries, in the burning of their printing office, Mr. R. says, "But their printing goes on again."—

Since the foregoing letters were in type, more recent intelligence has been received from India, by the Caravan, which left Calcutta about the 1st of October, and the *Reaper*, which sailed from the same port at the end of the same month. By these arrivals we learn, that all the missionaries, except Mr. Newell and his wife, remained at Calcutta so late as the 23d of October; that they were deliberating upon a missionary station, and obtaining all the information on that subject in their power; that they had experienced severe trials on account of the change of opinion professed by a part of their number with respect to the ordinance of baptism, Mr. Rice having also become a Baptist; that this change rendered a separation expedient, in their future operations, as it appeared to them all; that Messrs. Nott and Hall, and Mrs. Nott expected to sail soon for Ceylon, with a probability of fixing themselves at or near Bombay; and that their views of the importance of sending missions to the Heathen became more impressive, in consequence of what they heard and saw. It is also stated, by one of the brethren, that the Rev. Dr. Brown, senior chaplain at Calcutta, departed this life a few months before the date of the letter; a circumstance deeply to be regretted, as the influence of that good man would doubtless have been exerted, had he been living, in favor of the missionaries. It gives us great pleasure to learn, however, that the Rev. Mr. Thomason of Calcutta, an Episcopalian clergyman, is earnestly engaged in promoting the evangelical cause in India. The following extracts from letters need no explanation.

Calcutta, July 31, 1812.

Rev. and dear Sir,

I wrote you about a fortnight since by the American ship Francis,† and enclosed in one of my letters an extract from the second order of the Governor in Council, requiring our immediate return to America in the Caravan, or our departure to some place beyond the territories of the British and their allies. By the intercession of our friends, however, we have obtained permission to go to the Isle of France. The Government have no right to say, that we shall not go to *any place*, which is not under the Company's jurisdiction. Ceylon, the Isle of France, and Bourbon belong to the Crown, and not to the Company; and the Company's government has no kind of connexion with these local governments."

"Considering the present state of the Chinese and Birman empires, the only extensive fields of missions eastward of this country, the only places, indeed, in this part of the world, to which the Company's government will permit us to go, and being excluded from the whole of British India, our only alternative seems to be, either to return to America, or go to the Isle of France. The state of China and Birmah is such as forbids our attempting a mission to either of those countries for the present. There is, indeed, one missionary in each of those places, but their prospects are very unpromising, and their situations extremely dangerous. Mr. Morrison is allowed to reside only half the year in Canton. He is Chinese interpreter to the E. I. Company. He goes up with the fleet, and, when the trading season is closed, returns to Macao, where he spends the remainder of the year. He is obliged to keep his object a profound secret. If it were known, he would no doubt be put to death, in the most cruel manner. He occupies the only place where it is possible to attempt a mission to China. His office conceals his real object; but he can have no associate, because

there is no possibility of residing either in Macao, or Canton, without some office, such as Mr. Morrison fills.

"There are many circumstances which discourage a mission to Birmah. Without any inquiry respecting that country, there is this discouragement to meet in the outset. The London Society have tried that country, and given it up; the Baptist missionaries too have tried it, and all of them but one have quitted the field;—and this after they had resided several years in the country, had acquired the language, and expended thousands of dollars† on the object. We have no reason to think that we have more ability or perseverance, than some of the missionaries who have abandoned Birmah for other more promising fields. Brother Judson and I have concluded, that it is not expedient to make trial of Birmah in the face of these discouragements, and many more, which time will not allow me particularly to mention. In view of these circumstances I have made up my mind to embrace an opportunity which now offers of going directly to the Isle of France, not so much with the view of settling on that island, as of getting out of the Company's jurisdiction, so that I can be at liberty to go from thence to any place where Providence may open the door for missionary work. Brother Judson would do the same; but the vessel in which I go cannot accommodate us both."

"My things are on board, and I and Mrs. Newell go on board this evening. We pay six hundred rupees (three hundred dollars) for our passage, and expect to be out two months.

"The Harmony is every day expected. The brethren wrote us twice from the Isle of France. The Governor is favorable to missions, wishes a mission to be sent to Madagascar, and has even made application to the London Society for the purpose.

"Brother Judson thinks, that he

† The letters by the Francis have not yet come to hand.

† Another letter says 25,000 rupees.

shall embrace the next opportunity of getting to the Isle of France. The other brethren will probably be obliged to take the same course, on their arrival here. They may possibly get leave to go hence to Ceylon. If they can, they will probably do it, as that island affords a very favorable opening for missionary exertions, and they have already begun to turn their attention to that place. Whether I shall continue on the Isle of France, or go from thence to Ceylon, or attempt a mission to Madagascar, must be determined by circumstances with which I am at present unacquainted. I shall endeavor to follow the leadings of Providence. I shall embrace every opportunity of informing you respecting my situation and prospects. We have received 710 rupees through the hands of the Rev. Mr. Thomason, whom I mentioned to you in my last. This money, which was intended for brother Judson and myself, we have divided equally between us."

"I have taken a letter of credit from Dr. Carey to a house in the Isle of France, lest my resources should fail before I can receive any supplies from America. I shall certainly use all possible economy, and endeavor, as soon as possible, to find some way of contributing to my own support.

"The discouragements we have met with have not yet caused me to repent of my undertaking. On the contrary, I feel more and more attached to the work. My wife enjoys excellent health, and good spirits."

"We go hence in a greater hurry than we left America. We had but three days notice of the opportunity. This circumstance must apologize for the shortness and other defects of my letter, and for neglecting altogether to write to several others, to whom I made promises—

Rev. and dear Sir, I remain, &c.

SAMUEL NEWELL.

Rev. Dr. Worcester,

Cor. Sec.

"Calcutta, Sept. 26th, 1812.

Rev. and dear Sir,

In our last letter we inserted our petition that Government would permit us to return to the Isle of

France, and not oblige us to go back to America. That petition they granted. Accordingly we have engaged our passage, and expect to sail in a few days. As to the field of our future labors, we are now entirely undecided. We have already mentioned our views of Madagascar. Our subsequent researches into the state of that island do not enable us to add to our former remarks any thing material.

"Recently some faint hope has been excited in our minds respecting Bombay. It rests principally on this—the present Governor of that Presidency, Sir Evan Nepean, is said to be a pious man; and therefore would probably throw no more obstacles in the way of Missionaries, than his official duties should oblige him to do.

"Could we once get into Bombay, we are almost inclined to hope, that they would not force us from the country. We are, at the same time, inquiring into the state of Java, his majesty's colony, and by appointment the residence of the Governor General of all his majesty's possessions to the east of the Cape of Good Hope. Gen. Maitland, [the present commander in chief] when Governor of Ceylon, showed the missionaries particular favor. We regret that we cannot write more definitely; but, in our present undecided state, we feel a reluctance in attempting to write.

"Brother Judson and his wife have changed their sentiments on the subject of baptism. They were baptized in Calcutta, on the first Sabbath in this month. In consequence of this trying event, it has appeared to him and to us, and to those with whom we have conversed upon the subject, expedient that we should separate, and labor in different fields.

"As to our pecuniary concerns,—though God has provided Christian friends, who have generously taken us in, yet a variety of unavoidable charges makes our expenses very considerable. But of these we shall remit a more particular account. It has pleased God more or less to afflict us all with the fever of the country; but through his wonderful mercy and forbearance we are happily recover-

ed, except brother Rice, who yesterday had a relapse. We shall be obliged to pay our physicians not less than 150 rupees. For our passage to the Isle of France we pay 1600 rupees. While at the Isle of France our expenses must be great; for living is far dearer there than we are accustomed to think of in America. A voyage from that place must be very dear; as ship provisions in that island are so very expensive. We feel it to be our indispensable duty to adopt and pursue the most rigid economy. We hope we shall be enabled to do it, so far as to satisfy our employers, our consciences, and our Judge."

"We close, dear Sir, praying that grace, mercy, and peace, may be multiplied to the Board of Commissioners, and to all the friends of Zion.

GORDON HALL,
LUTHER RICE,
SAMUEL NOTT."

Rev. Dr. Worcester,
Secretary.

"Calcutta, Oct. 23d, 1812.

"Rev and dear Sir,

We have delayed writing you to so late an hour on account of some particular circumstances which rendered it desirable to delay, that we have now time to say but little. We have been detained here much longer than we anticipated when we wrote last, the vessel in which we were going to the Isle of France not having yet gone. We shall not, however, go in her at all, having conceived a different design.

"Our later letters have given you reason to believe, that Madagascar did not hold the same place in our views, as when we first arrived. Not because we deem it of less importance, but because increasing information led us to think other places less inaccessible. During the time of our stay here, we have been making all the inquiries which we could to enable us to form that decision which would meet the approbation of God, the Board, and our Christian friends. We mentioned, some time since, some hopes of Bombay and Surat. Our further inquiries and re-

flections on these and other places, have led us to determine to make an attempt at Bombay, as a first step, unless something should appear to render it unwise."

"The places which now seem to us next in order to Bombay, are Java, Prince of Wales's Island, and Malacca. Though we have thought it most likely that we should go to Bombay, for some weeks, it is but a little while since we have given up the idea of going to the Isle of France. But finding that Government will allow us to go to Ceylon, we have chosen to go thither, as that route will cost less time, expense, and trouble. There are no vessels, however, going to that island as yet; and we may still be detained some weeks in Calcutta. We hope that God will continue to shed light on our path, and that he will bless the attempt we expect to make. Pray for us, dear Sir for a divine blessing upon us, that we may be enabled to guide our affairs with discretion, and be made eminently useful in the church of God. Before we write you again we hope to have gone forth to attempt something for his honor—something for the Heathen who are perishing for lack of knowledge.

"You will be surprised to receive a letter written from us alone; and we are surprised, and distressed, that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and himself will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiments, and separating us from each other, we cannot tell. This we know; the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope, and pray, that these unexpected things may not damp the missionary spirit which has been kindled; but that it may burn with a brighter and purer flame. We know nothing yet of Brother Newell, but hope he has arrived at the Isle of France. You will hear from us again by the Harmony, if we live; and, should we have acted then, we shall give you a full detail of the ground of our decision.

With much respect and Christian
affection, GORDON HALL,
SAMUEL NOTT."

Rev. Dr. Worcester,
Cor. Sec.

Extracts from a letter from Mr. Nott
to the Rev. Dr. Griffin.

"Calcutta, Oct. 18, 1812.

"Rev. and dear Sir,

It is now about ten weeks since we landed in India, during which we have enjoyed many mercies, and suffered many trials. We [the four who sailed from Philadelphia] have all been more or less afflicted with sickness; and brother Rice is still in the doctor's hands. Messrs. Hall, Judson, and myself, and our wives are all well, and all as yet remain at Calcutta.

"Our last letter to our friends mentioned our expectation of sailing in a few days to the Isle of France. But the ship in which we had engaged our passage has been detained a month; and now we cannot say when we shall go. The probability is, that we shall be away from Calcutta ere long, either for the Isle of France, or Ceylon, neither of which places will probably be our final destination. There are so many uncertainties attending any missionary plan, and so many difficulties in knowing what should be done, that we hope to be forgiven if we speak variously when we speak, and if, for a season, we sometimes choose not to speak at all. Most sincerely do I hope, that we are not neglecting our work; and the various views we entertain result from an attention to it in some degree.

"We think much less of Madagascar than we did, and because we have some hopes of succeeding in some of the places contemplated by us with strong desire when we came out, but which once appeared as almost impracticable. Should any thing appear to render them really so, Madagascar has the same calls to our minds that it ever had.

"You may well think we have indeed been tried. Our situation has been responsible, our way difficult, our prospects dark, God's dealings with us distressing and mysterious—But after he has chastened us, we hope he will take us by the hand

and lead us forth, and say to us, 'Sit down here; labor for me; and you shall have a crown of rejoicing.' I pray daily that it may be soon; and that we and you may have occasion for much rejoicing in the goodness of God. *The King's business requireth haste*; not a moment is to be lost, while the miserable pagans are dying without the offer of salvation.

"I have found much comfort and edification since I have been here in the company of Mr. Thomason, one of the episcopal clergymen of this Presidency; and lately in that of Mr. Corrie, who is stationed up in the northern parts of Hindostan. They are indeed men of a great savor of godliness; men from whose company one cannot go away unprofited; men deeply engaged for the salvation of sinners, and very faithful in the dispensation of divine truth. To these, as laboring in this denomination, may be added Mr. Martyn, who is now in Persia perfecting his knowledge of the Persian language, in order to complete a translation of the Scriptures into that language. Mr. Thomason is engaged in the Arabic, and Mr. Corrie in the Hindostanee; and is also much engaged in laboring at his station among nominal Christians and Heathens. An Auxiliary Bible Society was formed here last winter,* and another very lately at Colombo in the island of Ceylon. Though there is abounding wickedness here, there is a grain of mustard seed. It will, we hope, shoot forth its branches to a wide extent. Do all you can, my dear Sir, to excite those that love Christ in your flock, in the affection of some of whom I think I enjoy a share, to pray much for me, and for all who are with me, that we may have wisdom and grace, and, if the Lord please, a blessing."

"Yours with respect and affection,
S. NOTT."

Rev. Dr. Griffin.

MASSACHUSETTS MISSIONARY SOCIETY.

THE time of the year is approaching when the friends and patrons of the

*This Society was formed Jan. 1, 1811.

Massachusetts Missionary Society express their liberality by donations and collections in congregations. It may be gratifying to such persons to be informed, that the field of usefulness is continually opening and extending before the Society. To the district of Maine, a very important part of New England, the efforts of the Society are and will be directed. There are in that district great numbers of newly settled towns, in which a judicious distribution of missionaries will greatly hasten the establishment of the Gospel by means of settled ministers. Let all the friends of this Society be animated with increased zeal, and much, very much, may be done for the glory of God, and the good of mankind.

The members of the Society, it is hoped, will generally attend the next annual meeting. Others, who may wish to become members, are informed, that a subscription of two dollars a year, payable at the annual meeting, constitutes membership. If any, who cannot conveniently attend the annual meeting, should wish to become members, a written request to have their names entered may be addressed to the Treasurer, and will be duly attended to.

REVIVALS OF RELIGION.

THE friends of Christ will rejoice to hear, that there have lately been very considerable revivals of religion at Bradford, and Haverhill, (Mass.) and that very great revivals now exist at Newark and Elizabethtown, (N. J.) and at New Hartford, (Con.) We hope to be favored with particulars hereafter.

THE INQUISITION.

The Spanish Cortes have decreed, by 94 votes against 43, that the Inquisition is incompatible with the Constitution of Spain. This event, which will give joy to all the friends of justice and liberty throughout the world, took place on the 22d of January last. The prospect is at present, that this horrible tribunal will soon forever cease to torment and disgrace mankind. It has but a bare existence in some of the Portuguese colonies, and will probably be banished thence by the influence of the British, never more to find a resting place on earth.

DONATIONS TO FOREIGN MISSIONS.

March 2, 1813. From the Ladies' Cent Society in East Guilford, (Con.) by the Rev. John Elliot,	\$25 00
3 From the Cent Society in Rindge, (N. H.) by the Rev. Dr. Payson	74 06
4. From the church in Windham, (Vt.) by Mr. Hall	\$11 50
From the church in Grafton, (Vt.)	2 50
From a friend to the cause	6 00
8. From individuals in Hartford, (Con.) and the vicinity, by Mr. Peter W. Gaullandet, towards the translations	150 00
—towards repairing the Serampore loss	100 00
15. Avails of gold trinkets presented to the Board	,50
16. From the Piscataqua Branch of the Foreign Missionary Society, by Peyton R. Freeman, Esq. the Treasurer	90 00
20. From the Union Society (of females,) in Weymouth, by the Rev. D. A. Clark	8 46
Carried forward	\$468 02

	Brought forward	\$468 02
24. From individuals in Chester, (Mass.) by the Rev. Dr. Lyman	24 25	
From Mr. Solomon Goodell* of Jamaica, (Vt.)	128 90	
From the Foreign Mission Society of Northampton and the neighboring towns	25 50	173 65
		<hr/> \$641 67

FOREIGN MISSION SOCIETIES.

The Foreign Mission Society of the North Association in Hartford County and the Vicinity was formed on the 4th ult. when the following gentlemen were chosen officers; viz.

Rev. NATHAN PERKINS, D. D. *President.*
 Rev. NEHEMIAH PRUDDEN, and } *Vice Presidents.*
 PLINY HILLYER, Esq.
 Rev. HENRY A. ROWLAND, *Secretary.*
 ENOCH PERKINS, Esq. *Treasurer.*
 Mr. CHARLES B. KING, *Auditor.*

The Rev. Mr. Prudden was appointed to preach a sermon at the annual meeting of the Society on the third Wednesday of Oct. next.

At the late annual meeting of the Foreign Mission Society of Brunswick and Topsham, the following gentlemen were chosen officers;† viz.

HON. BENJAMIN J. PORTER, Esq. *President.*
 JOHN PERRY, jun. Esq. *Secretary.*
 JACOB ABBOT, Esq. *Treasurer.*
 DAVID DUNLAP, Esq. *Auditor.*

At the annual meeting of the Foreign Mission Society of Hallowell, Augusta, and the vicinity, holden at Augusta, Jan. 6, 1813, the following gentlemen were chosen officers;‡ viz.

Rev. ELIPHALET GILLET, Hallowell; *President.*
 Rev. BENJAMIN TAPPAN, Augusta, } *Vice Presidents.*
 Rev. DAVID THURSTON, Winthrop, }
 Gen. HENRY SEWALL, Augusta, *Secretary.*
 JOHN SEWALL, Esq. Hallowell, *Treasurer.*

FOREIGN MISSION SOCIETY FOR THE COUNTY OF LITCHFIELD, (Con.)‡

THE annual meeting of the *Foreign Mission Society for the County of Litchfield*, embracing the two consociations in said county, was held at Litchfield on the 10th day of Feb. ult. The following persons were chosen officers of the Society for the year ensuing, viz.

HIS HONOR JOHN COTTON SMITH, Esq. *President.*
 Rev. LYMAN BEECHER, } *Vice Presidents.*
 Rev. JONATHAN MILLER, }

* This sum is part of the \$500. mentioned in the *Panoplist* for Feb. 1812. Mr. Goodell has also remitted \$50 as interest on the \$1,000 which he devoted to the permanent fund.

† The memoranda of these Societies were mislaid, or they would have been published last month.

‡ The following account was transmitted by the Secretary.

JAMES MORRIS, Esq. *Secretary.*
 URIEL HOLMES, Esq. *Treasurer.*
 AARON SMITH, Esq. *Auditor.*

An appropriate and animated sermon was delivered on the occasion by the Rev. Bennett Tyler, from Heb. x, 36. *For ye have need of patience; that after ye have done the will of God, ye might receive the promise.* The clergy of the county, and many of the most respectable characters from the various towns, were present. The assembly was very large; and I can truly say, that I never witnessed an assembly of people, who in their appearance manifested so deep an interest, and so much complacency. Nor did the countenance belie the heart. At the close of the meeting it was a common exclamation: "We have never seen such a day as this!" It was truly a good day. The united prayers of Christians ascended as incense to the throne of grace, for the outpouring of the Divine Spirit on the nations of the earth, for the prosperity of the Redeemer's kingdom, and that the Word of Life may spread among the nations that never heard of the Savior. The missionary zeal, which was kindled on this occasion, will, it is hoped, pervade the country, awaken new importunity in prayer, increased liberality, and a more united effort in all our towns to pour their contributions into the Treasury of the Lord.

There is to be hereafter, annually, a meeting at 10 o'clock A. M. on the day of the annual meeting of the Society, to pray for the revival of religion in our towns and churches, and for the blessing of God upon the great attempt which is now making to evangelize the nations that call not on the name of the Lord.

At this annual meeting, the money paid into the treasury for the translation of the Holy Scriptures, and to aid foreign missionary labors, amounted to \$1,304 86, (after deducting some trifling contingent expenses;) which sum is to be paid over to the American Board of Commissioners for Foreign Missions, and to be appropriated to translations or missions, as the donors have designated.†

OBITUARY.

DIED, at Edenton, (N. C.) in August last, WILLIAM SKINNER, Esq. aged 21 years and 4 months. He had just finished that course which is considered requisite in the study of the law, and had obtained license to practice in our different courts when a hæmoptysis, or discharge of blood from the lungs, brought on by sedentary and close application, which baffled the aid of medicine, prematurely terminated his promising but short career.

He at an early period of life discovered proofs of a strong and vigorous understanding, which enabled him to acquire the elements of learning with uncommon facility, and soon rendered him capable of entering the Junior class at Princeton College, where he continued much beloved by his fellow-students, till

he had received a liberal education, and was graduated with the honors of that seminary.

The native warmth and benevolence of his heart were conspicuous in all his conduct; and he was endeared to his numerous young friends for his various information, and conciliating deportment. He manifested a most dutiful and affectionate regard to his bereaved parents, his disconsolate sister, and mourning brothers,—his absence from them is severely felt, and deeply deplored; may they derive consolation from the reflection, that, "although absent from the body he is present with the Lord," and that "though he cannot return to them, they can go to him."

Possessing a clear and discriminating mind he improved the advantages of reading the best, and most

†Our correspondent has very obligingly transmitted an account of the sums contributed in each town, which we defer publishing for the present. When the money is remitted to the treasury of the Board, these particulars will come with propriety into the monthly list of donations. To avoid all mistake and confusion, it has been found necessary not to publish, in the monthly list, any sums which are not actually thus remitted.

select authors, thus increasing the stock of intellectual acquirement;—to a critical acquaintance with them he cultivated a fine taste for polite and elegant literature; exploring the delightful fields of science, and culling liberally “her choicest sweets,” he took a wide and extensive range. He was intimately acquainted with ancient and modern history, which appears to have been his favorite pursuit, and it may not be improper to mention, that, in the acquisition of geographical knowledge, being blessed with a strong and retentive memory, he perhaps stood unrivalled by any of his contemporaries.

His mind was richly fraught with useful instruction, and he promised to become an ornament to the bar, the profession of his choice.

During the severe and trying indisposition with which he was afflicted, such was his calmness, fortitude, and resignation, that no impatience, complaint, or even murmur was heard to escape from him. Comparatively few indeed are the number, who, in leaving this vale of tears have experienced greater manifestations of the Divine presence and support, than he was enabled to evince, in his last moments. When, in answer to his request to be informed of his real situation, it was announced that no hopes were entertained of his recovery; and he was convinced that the term of his dissolution was fast approaching, he said with some emotion, and must I die? then farewell world, and all earthly enjoyments. Would that I could say, welcome death. His only desire was to obtain an interest in Jesus Christ, and thus find reconciliation with his God. He acknowledged himself a great sinner; was brought to see his lost and undone condition by nature, and his need of a blessed Mediator; expressing painful doubts that his sins could not be pardoned. But from the consoling conversation of a pious minister who visited him by his own particular desire, and which was maintained throughout in a mild, persuasive, and engaging manner, by adducing appropriate texts of Scripture suitable to the state of his mind, and exposing to his view the calls, invitations, and prom-

ises of the Bible, he was gradually brought to the knowledge of Christ, and was enabled at length “to rejoice in God his Savior, and to have no confidence in the flesh.” His worthy attendant prayed by his side, when the interesting youth rose on his knees in bed, and earnestly poured forth all the energies of his soul, that he might find “acceptance in the Beloved,” that He, who felt compassion for the guilty thief on the cross, would also have compassion on him, remove his load of sin, and receive his soul. He observed to the minister that he still apprehended he should be lost; but that if he could only obtain a slight manifestation, or token, that his prayers were graciously answered, he should die happy. He proposed that another prayer might be offered up, during which a more bright and glorious prospect opened upon his astonished view, and he was enabled to cry out, in the full assurance of faith, blessed be God, he hath given me the glorious manifestation that I so ardently desired; my sins are all pardoned; I have found Christ precious to my soul; O “He is all my salvation, and all my desire,” “He is the chiefest among ten thousand, and altogether lovely.” I have it here, laying his hand upon his breast; there was the charter to his “heavenly inheritance.” Observing his mother to be deeply affected—he stretched forth his hand which she clasped in her own, and, with a sweet and expressive smile which strongly portrayed in his countenance the tranquillity of his soul, addressed her; “Why weep, mother, when I experience such consolation and hope; am so completely happy, and am winging my speedy flight to the arms of my blessed Jesus?” These, my dear son, are tears of joy, she replied, because God has dealt so graciously with you. Then weep on, my dear affectionate mother, such tears should surely be indulged, but see that you grieve not. He took leave of his weeping family, and friends, with the utmost composure, addressing each in the most solemn and impressive manner, declaring, that there could be no happiness without religion, recommending them most urgently to seek “the one thing needful,” and then folding his hands

upon his breast, most fervently thanked God, that, he had been pleased to preserve his intellectual faculties unimpaired to the last period of his life; and had given him unspeakable hope in his death. He shortly after quietly resigned his "soul to Him who gave it" in prospect of a glorious and joyful resurrection, triumphantly exclaiming "O death, where is thy sting, O

grave where is thy victory." Death has no longer any terrors for *me*, the sting is taken away by my blessed Redeemer.

"All—all on earth is shadow, all beyond

Is substance; the reverse is Folly's creed.

How *solid* all—Where change shall be no more."

To Patrons and Subscribers.

THE eighth year from the first publication of the Panoplist is nearly completed. We return thanks for the very respectable patronage and support, which our work has uniformly received. In making preparation for the ensuing volume, it has appeared to us desirable that our pages should contain a larger quantity of matter than has hitherto been the case. After contemplating the various modes in which this may be done, we have concluded to make the following offer to our friends and subscribers. If five hundred copies shall be engaged before the first day of June next, in addition to our present subscription list, the page of the Panoplist shall be enlarged to the size of that of the Christian Observer, without increasing the price. This augmentation will be equal to one fourth of the present quantity of matter; and in the course of the year, it will be equal to what is now contained in 144 pages. This additional matter would fill an ordinary duodecimo volume. Those who shall enable us by an increased patronage to make this augmentation, will have the satisfaction of diffusing among the community several thousand copies, containing this increase of matter without any additional expense. As such an increase of matter will add very considerably to the expense of printing, (to say nothing of the increase of editorial labor,) we wish it to be distinctly understood, that this additional expense cannot be safely incurred, unless warranted by the returns of additional subscribers *before the first day of June*, on which day the contracts for paper and printing must be made.

There is no periodical publication in the United States, which, taking into view the quality of paper, and style of printing, is cheaper than the Panoplist has been from its commencement; and the greater part of such publications are much dearer. The Connecticut Evangelical Magazine, and the Vermont Adviser, do not materially differ from the Panoplist in price, when a comparison is made of the paper, style of printing, and quantity of matter. With the Vermont Adviser we compare the Minor Panoplist. As to the other original periodical publications, if the pages of the Panoplist were sold at the same rate as those of the General Repository, the price would be *three dollars and thirty-one cents* a volume; if the quantity of matter in the Panoplist were reckoned at the same price as that which is contained in the General Repository, the contents of one of our volumes would amount to more than *four dollars and forty cents*. A comparison with the American Review would lead to nearly the

same result. The Panoplist is also cheaper than either of the foreign periodical works republished in this country. Of these, however, the Christian Observer ought to be distinguished as much the cheapest. A volume of the Panoplist would, however, if sold at the same price as the Christian Observer, in proportion to the quantity of matter, come to *two dollars and fifty-six cents*; but if regard be had in the comparison to the number of pages only, it would come to *three dollars and twenty cents*. Lest we should be misunderstood, we take this opportunity of saying, that in our judgment the Christian Observer is a very cheap work, and that the publishers are entitled to the thanks of the community for printing it so cheap and so well. Let it be kept in mind, that all these comparisons are made in reference to the *present* size of the Panoplist, so that if the increase of subscribers should not be sufficient to enable us to enlarge our page, our patrons may be convinced that they have the work as cheap as it can be afforded.

Not to dwell longer on this topic, we intreat our friends seriously to ask themselves, whether the increased circulation of the Panoplist is not an object well worthy of a general effort in its favor? If this question should be answered in the affirmative, let us request them, so far as may be convenient and consistent with their other duties, to make the effort *now*.

While we are sensible of the imperfections of our work, and know more of the difficulties of conducting it than our readers generally can know, we have the satisfaction of believing that it has been far from useless. Leaving out of view its effects on religious doctrines and religious duties, which are its greatest objects, but in reference to which it would be more difficult for us to speak with propriety, we are confident in saying, that information from different parts of the country warrants the persuasion, that in alarming the public, with respect to the *monstrous abuse of ardent spirits*, the salutary effects of the Panoplist have been many times more than sufficient to compensate for the expense and trouble of the publication. Two great subjects in morals will hereafter claim much of our attention; intemperance and the profanation of the Sabbath. Unless the people of New England are awakened to these subjects, and unless the community are arrested in their down-hill course, inevitable ruin is preparing for themselves and their children.

We take pleasure in acknowledging greater punctuality in paying for the Panoplist than has been experienced in any preceding year, and in stating that the publisher has contracted for a new fount of small type with which to commence the next volume. Those subscribers who are yet in arrears either for the current or any preceding volume, are respectfully invited to remember, that it is important to us, and to the missionary cause, that *no debts* should remain unpaid.

We contemplate issuing the numbers on the 20th day of the month of which they bear date, instead of the last day, after the conclusion of the present volume.